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THE LIFE NATURAL



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JUNE, 1967.
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No. 6

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Natural Hygiene—The Only Solution
Neurasthenia
Jenner & His Fraud
News And Notes

सुसमाप्त
गुरुकुल काँगड़ी

आज करे सो अब
कैसे स्वास्थ्य कैसे पाया ?
हरतब दिखानेवाले जानवर
सूचे धान का आटा
निद्रा, आहार और शक्ति

THE LIFE NATURAL

[FOUNDER — K. LAKSHMANA SARMA]

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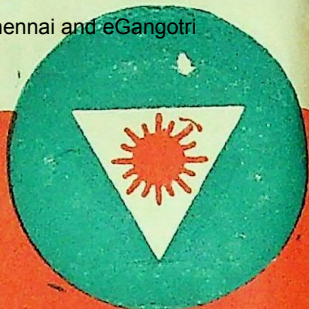
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Nature-Cure

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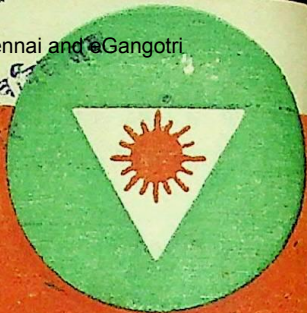
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A Figure to Look At

We Live on Sun-Cooked Food

Pleurisy

Typhoid Cured Naturally

शिशु पालन

Editor: L. TYAGARAJA SARMA

Delhi Association of Health Education

SERVICES RENDERED BY THE ASSOCIATION:

- (i) Free tuition in Basic Nature-Cure on scientific lines (A Course which lasts for four years):
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The Honorary Secretary,
DELHI ASSOCIATION OF HEALTH EDUCATION,
24 Outram Square, New Delhi-1.

1—June 67.

Sarma's Nature-Cure Sanatorium

Founded by : Sri K. LAKSHMANA SARMA
Ganeshnagar, Pudukkottai, S. Ry.

Director : L. TYAGARAJA SARMA

The Sanatorium is situated in an ideal spot in the north-eastern corner of the town bordering on the forest, with two rain fed tanks in close proximity.

While undergoing treatment the patients are taught the principles of Nature-Cure so that they may become their own doctors and also be able to treat the members of their families.

In summer the heat in Pudukkottai is ten degrees less than Delhi, Allahabad and Vijayawada in the North. It is not very cold in winter. Good vegetables and tender coconuts are available all through the year.

Each patient is given a separate room with open space all round. The rooms are electrified and provided with wooden cots to sleep on, and a spinal bath tub. Patients should bring their own bedding. In winter only the nights will be cold and woollen blankets, or cotton razai will be necessary. Among warm clothing a sweater and socks will do.

Pudukkottai is on the Madras—Rameswaram line about 400 k. m. south of Madras. Rameswaram Express passes through this place. All Express trains leave Madras Egmore in the night and the Rameswaram Express arrives here in the morning at 7-00. The Town Bus takes passengers from the station. From Brindavan Hotel bus stop horse jutkas will be available for Ganeshnagar for 60 to 75 ps. Taxis from station to Ganeshnagar can be arranged if advance intimation is given.

Charges including rent, food and treatment per week Rs. 60; per day Rs. 15. Special charges for those who need constant attention.

Fee for consultation in person or by post Rs. 5.

All charges are payable in advance.

For any further information please write to the Director. Ascertain the availability of accomodation before proceeding.

Address for telegram : Sanatorium, Ganeshnagar,
Pudukkottai-1. (Tiruchirapalli)

The Life Natural

VOL XXIV

JUNE 1967

NO. 6

Natural Hygiene-The Only Solution

There is a saying attributed to Sant Kabir: "If the leaves of a tree are withering, O man, water the roots; you will gain nothing whatever by sprinkling a little water off and on over the leaves."

The wisdom enshrined in this simple piece of advice is, curiously enough, overlooked by the modern man who prides himself as rational and scientific in outlook.

The "successes" achieved by man in the field of technology, especially during the past two or three decades, have by and large made him proud and puffed up to an extent where he considers that he can annul even the Laws of Nature. And this is what the 'scientist' in the man has been boasting especially of late.

Having lost the virtue of humility, he finds himself in an utter mass of confusion. The confused leader leads the followers on to doom and despair, for he can do no better. The leader is blind and so are the led.

This is exactly what has been happening in the field of health.

All so-called systems of healing prevalent in modern society, with allopathy the self-styled leader at the head, are ever engaged in complicating the problem. A spell has been cast by these systems on the

unsuspecting mass of people who falsely imagine that they are ever on the move towards the goal of perfect physical and mental health.

All these systems thrive on one weakness in man — his unwillingness to put up with suffering or discomfort, even to a slight degree. And all that these systems offer to man is a 'dope' for each 'discomfort'.

It may be that in a fair percentage of cases the use of many of these dopes may occasion relief from symptoms and the 'patients' may feel pleased that they have been relieved from the uncomfortable symptoms suffered by them earlier. And the drug-dispensers may bloat their statistics of 'cures' effected and continue to fool the unsuspecting mass of people!

The very attitude that makes a man go after remedies robs him of all discrimination and no wonder that such a person lives in a fool's paradise all the time thinking that but for the dopes offered by the so-called healing systems he cannot be healthy and happy.

Remedy-mindedness stems from escapism—a dangerous disease by itself. So long as an individual seeks to escape problems, seeks remedies, he will never, never be able to solve them.

If only the modern man would reflect a little, he will come to realise that every one of the 'dopes' offered by the so-called systems of healing really weakens him internally, that he is developing more and more of chronic disease by the use of these dopes.

Let him reflect a little and he will come to know that symptoms are not the disease and that symptomatic relief is no cure at all. He will come to know that back of all diseases lies a cause which no drugs can reach.

All the remedies put forth by the so-called healing systems are Poisons. Poisons have no place whatever in health-culture. Poisons can only enervate. Hence, it is unwise, to use the mildest of terms, to rely on poisons for recovering health.

Natural Hygiene has nothing whatever to do with poisons, with remedies. Natural Hygiene does not fool the people as do the so-called systems of healing. Natural Hygiene alone has a solid philosophy behind it, which can stand the test of truth.

Adoption of Natural Hygiene, on a national scale, will save the country crores and crores of rupees that are now being wasted down the drug drain.

Adoption of Natural Hygiene, on a national scale, will result in reduced absenteeism, increased production, elimination of chronic and debilitating diseases, and, last but not least in improving the physical and mental stamina of the people. It would lead to the economic prosperity of the nation.

The State should come forward to propagate and popularise the Message of Natural Hygiene among the masses. The State should renounce the drug systems. This is the first and foremost duty of the State.

All those interested in Natural Hygiene should deem it their duty to impress upon the Government of India, through the elected representatives in the State Legislatures and the Parliament, that there is no other way to Health. We hope that Natural Hygienists in India will rise to the occasion.

SCANNING THE NEWS

WHITE SUGAR—A MAJOR CAUSE OF HEART DISEASE.

Professor John Yudkin of London University, who is an expert on nutrition, holds white sugar as a major factor in causing heart disease (*The Statesman*, New Delhi, March 28, 1967). The professor cites several instances in which a rise in the incidence of coronary thrombosis has been accompanied by a rise in the intake of sugar. Dietary studies and statistical analyses within individual communities also appear to point to a relationship between sugar and coronary thrombosis.

Time and again we have been drawing the attention of the readers to the health-deteriorating effect of white sugar and other refined foods e.g. polished rice, *maida*, hydrogenated oil, etc. etc. That the consumption of such devitalising foods as well as addiction to stimulants like tea, coffee, tobacco, etc. can lead to heart diseases is well brought out in a series of articles on "Heart Diseases" which appeared in "*The Life Natural*" some time ago (Vol. XX). In this series of articles, Shri Swaminathan has analysed all the causative factors of heart diseases and suggested hygienic measures by adopting which such diseases could be prevented/cured radically.

We wish the basic knowledge on the subject is effectively brought to the notice of the people so that they might pay more attention to the prevention of such diseases.

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THE 'LOOP' AND THE 'PILL'

The Lancet (London, October 15, 1966) carries an article by Dr. R. D. Caterall, M. R. C. P. E., Director, Department of Venerology, Middlesex Hospital, London, S.W. 1, pointing to a new but serious side-effect that may arise from the use of the contraceptive pill. Dr. Caterall points out: "Fourteen women who had been taking oral contraceptive pills containing norethynodrel and mestranol were found to have vaginal candidosis which had appeared after an average period of nine months from the start of oral contraception."

"Four men, who were the sexual contacts of those women taking oral contraceptive pills who were found to have vaginal candidosis, presented first with candidal balanoposthitis (inflammation of the glans penis and prepuce). Four other men were found to have clinical manifestations suggestive of balanoposthitis due to hypersensitivity to vaginal candidosis in their sexual partners."

In the course of the article, Dr. Caterall admits that the reason why contraceptive pills encourage the development of vaginal candidosis is not known (to medicos). He also refers to the fact that regular consumption of the 'pill' would result in increased glycogen content of the vaginal mucous membrane and the formation of acid as well as impaired glucose tolerance.

In an article in *Here's Health* (February 1967), Capt. Geoffrey Whitehouse, D.S.C., F.R.S.H., M.N.I.M.H., refers to the 'pill' and the 'loop' in the following terms :

"Those of us who are strongly opposed to the reckless use of chemicals and drugs, and many thoughtful doctors, have consistently condemned the pill because

we greatly fear its long-term effect on the health of women who use it. It cannot be right to ingest synthetic hormones, which have the effect of arresting the natural rhythm of a woman's reproductive mechanism year in and year out. The accumulative effect cannot be other than harmful.

"Although the Dunlop Committee set up by the Government to review drug safety, say there is no evidence *so far* that the pill causes cancer, doctors are constantly drawing attention through letters in the medical press to complications attributable to the pill. It has not been satisfactorily cleared of the charges that it can cause thrombosis in some women.

"Many of my patients who have taken the pill for a time.....found themselves suffering from such disorders as headaches, depression, unusual tiredness, nausea, breast tenderness and intramenstrual haemorrhage which they never had before."

Capt. Geoffrey Whitehouse adds: "As a contraceptive device, the loop has a good many drawbacks, the chief of which are the following. There will be bleeding for some time after insertion and the menstrual pattern may be changed. There may be intermenstrual haemorrhage. Excessive loss at the time of menstruation may occur. Cramp in the abdominal region sometimes develops.

"The loop may give rise to inflammation of the womb....."

And here is a shock to those who blindly believe that the 'loop' (known as the I.U.D.) helps in contraception. Dr Peter Piggory, in a letter addressed to *the British Medical Journal* (31st December, 1966) says:

".....I now have personal experience of deliveries where the I.U.D. was delivered with the baby, and in one case I encountered a very similar condition to that described by Dr. Robles—namely, that following a normal delivery in a woman with two pervious normal deliveries there was a retained placenta requiring manual removal. It was very apparent that the placenta was adherent at the side of the Birnberg bow, which was fairly central, situated in the placental attachment in the uterine fundus."

Dr. Peter Piggory adds :

'For myself, I would comment that the most common complication of the I. U. D. is failure of contraception.'

The readers may ponder over the above and educate those who at present blindly believe that the 'pill' and the 'loop' are effective contraceptive methods without any harmful side-effects.

*

*

ANGINA PECTORIS: A MEDICAL ADMISSION

Reproduced below is an extract from a leading article entitled "Surgery of Angina Pectoris" which appeared in the *British Medical Journal* (January 21, 1967) :

"Though almost any surgical operation may relieve angina pectoris, most of them have only a temporary effect, which is almost psychotherapeutic. Past failures to recognise this feature have resulted in excessive enthusiasm for operations of doubtful physiological value....."

"..... no operation has yet been shown to increase the patient's expectation of life."

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BEWARE OF COFFEE!

The *Natural Health News* (Australia, July 1966) administers a warning to coffee drinkers in the following terms:

"Some of man's favourite beverages damage the reproductive centres of plant and animal cells in much the same way as atomic radiation, according to two Georgia (U. S. A.) scientists.

"The scientists, Karl and Hally Sax of the University of Georgia, said one ounce of alcohol a day may do as much damage to your chromosomes as a one-roentgen dose of gammaradiation a week. Six cups of coffee a day would be equivalent to one-tenth of a roentgen a week.

"This is the same as the U. S. Atomic Energy Commission's permissible maximum dose for radiation workers—but 10 times greater than that for the general public. [It has long been known that chemical agents can induce mutations (change in heredity) and chromosome aberrations in both plant and animal cells. Some also cause cancer.]"

ASPIRIN IS DANGEROUS: MEDICAL ADMISSION

In an article entitled "Gastric Mucosa and Susceptibility to Occult Gastrointestinal Bleeding Caused by Aspirin" (*British Medical Journal*, 21st January 1967) Dr. D. N. Croft, D. M., M. R. C. P. and Dr. Philip H. N. Wood, M. B. consider that haemorrhagic lesions of the gastrointestinal tract may be due to increased exfoliation of gastric epithelial cells caused by aspirin. It is admitted in the article that the study of gastrectomy specimens obtained after the administration of repeated doses of aspirin suggests that the drug causes erosions.

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NUTRITION STANDARD APPALLINGLY LOW

"About 82 million pre-school children in the age-group one to six in the country are suffering from malnutrition.

"Among them, about 20 per cent have definite manifestations of protein deficiency, 'which are not only an important factor behind the high morbidity and mortality rates in this segment of the population but also the long-term effects on life, gastro-intestinal tract, endocrines and probably on the mental development'."

These facts were revealed at a six-day workshop for State nutrition officers inaugurated at New Delhi on May 1, 1967, by the Director General of Health Services, Dr. K. N. Rao.

So long as the Governmental authorities do not make every individual citizen health-conscious in the *real* sense of the term, so long as the Government makes the people feel that the drug systems could deliver the goods, so long as Government encourages the use of chemical fertilizers, pesticides and insecticides, so long as Government allows milling and polishing of foodgrains, so long as the Government's policy is for encouraging the manufacture and sale of tinned and bottled foods, this state of affairs will continue. We sincerely believe that unless and until the health policy of the Government is Nature-Cure-oriented and *real* health education is made available to every citizen in this country, this problem will continue to grow more and more. The vested interests are at work fooling the people that the problem could be solved by extension of 'medical facilities' and by making more and more of flesh foods available to people for consumption. It is the duty of Natural Hygienists to deal with these vested interests in the right way, so that the lay people are not misled.

NEWS AND NOTES

Training Courses in Basic Nature-Cure

Steady progress is being made in the conduct of the Training Courses conducted by the Delhi Association of Health Education. The Association charges no fees whatever for these classes and quite a good number are benefiting regularly.

Lecture by Kavi Yogi Shri Shuddhananda Bharati

During his brief stay at New Delhi, on return from Moscow, Kavi Yogi Shri Shuddhananda Bharati addressed the students of the Vivekananda College of Natural Hygiene, on the 26th May, 1967.

Lectures at Kanjahwla, Jwalapur and Hardwar

On the invitation of the residents of Kanjahwla and the adjoining villages in Delhi, Shri S. Swaminathan visited Kanjahwla and addressed a public meeting on Sunday, the 7th May, 1967, on "Boycott Drugs and Be Healthy." The lecture was very well attended.

Shri Swaminathan visited Jwalapur and Hardwar on the 13th and 14th May, 1967, and as usual, addressed large audiences at a number of places in Kankhal, Jwalapur, and Ranipur (Hardwar). A specific mention should be made of the fact that the residents of the colony of the Heavy Electricals Ltd., Ranipur, turned out in large numbers to attend his two lectures in the colony. A large number of patients benefited by the advice of Shri S. Swaminathan during his brief stay over there.

Advice Department

The Advice Department of the Delhi Association of Health Education charges no fees whatever. Numerous patients seek advice and benefit by the services rendered by the Association.

“I WAS VERY HAPPY”

C. R. Varma K-23 Lajpatnagar III, New Delhi-14.

During the last two and a half years, I had been leading a life on hygienic lines. I do admit that there were a few unavoidable mistakes. But during the whole period I never had any acute disease. A feeling was lurking in my mind that the progress I have made was not up to the mark. There was some virulent poison in my system which was hindering the functional efficiency.

At last Mother Nature blessed me most benevolently with chicken pox. I was very happy. My friends and relatives were wondering how I got it. They were under the impression that since I am leading a hygienic life, I should be free from all ailments. Ideally they are correct. But practically I explained them that I am not sick, but I am only gaining health. Very few understood the meaning, for according to the modern terminology sickness and health are two separate entities.

For the first two days pain was unbearable. I suffered the punishment awarded to me by Mother Nature. When a child commits mistake sometime its mother gets angry and does punish the child. Even then, the child will cry only “Mother; Mother!” That was my condition; I surrendered completely to Her will to do the cleansing work. I could feel Her presence acting through the various organs of the body. Creating a fever, drawing all toxins to the skin from the various toxin laden

cells and tissues, puncturing the skin (wherever She chose), pushing the toxic fluid through the punctures, closing the holes and drying the filth to removable form, all these I could visualise with extreme pleasure and wonder. For the first three days I took only water. Rest five days, I took orange juice and vegetable soup. On the eighth day I became a clean man.

One significant change I observed after the above healthward process. Previously whenever I took spinal bath my feet used to develop cold feeling and head warm feeling. Now when I take spinal bath I get the normal reactions, namely, warm feeling in the feet and head. My happiness knew no bounds when I discovered this.

SPINAL BATH

For Nervous Tone

BY L. GANESA SARMA

[Re. 1-50 or 3 shillings or 50 C.]

“The booklet is well-written, the illustrations are a great help and the mode of taking the bath is explained in clear and simple style so that any one can understand and successfully practise it.”

THE NATURE-CURE PUBLISHING HOUSE
Ganeshnagar, PUDUKKOTTAI-1, S India.

NEURASTHENIA

(Dr. Edwin Flatto)

Neurasthenia, commonly referred to as "nervous breakdown" or "nervous exhaustion", is sometimes regarded (along with ulcers, colitis, and high blood pressure) as an "occupational hazard" of certain professions and industries. To be sure in some social circles it is even considered a badge of distinction or a sure indication that one "has arrived". While most commonly afflicting the "white collar executive" burdened with excessive responsibility, it is by no means limited to his category.

Overwork, which is generally blamed as being the culprit responsible for this state of affairs, is not capable of causing this condition without the *emotional stress* under which such work is carried on. Indeed, the essential causative factor is emotional stress no matter how induced.

The onset of this condition is often insidious, and the patient typically overlooks Nature's warning signals with the endless varieties of nostrums touted by television commercials and news paper advertisements calculated to palliate symptoms. Aspirin, opiates, as well as all the modern variety of sedatives are part of the traditional routine treatment foisted on the victim to hopelessly avoid the inescapable consequences of flaunting the laws of Nature. Logically, it follows that the essential ingredient in Nature's "prescription" for recovery is *rest*; complete rest. Rest of the mind as well as body.

A period of fasting, accompanied by quiet, peaceful surroundings, sunshine and fresh air will work "miracles" to effect a recovery in most cases of this nature provided the patient's vital organs have not been damaged sufficiently by the insidious influence of drugs.

A typical case I had the opportunity of seeing to a successful recovery, involved a middle-aged bachelor. When the patient first came under my care he had several prominent tics on his face, constantly spoke aloud and excitedly, was excessively depressed and in a state of anxiety. He also suffered from a chronic cough (with much mucus), had a borderline anaemia, and complained of insomnia, "head pressure", coldness of hands and feet, poor memory, inability to concentrate, and "always tired".

The man was placed on a fast and complete bed rest ordered. The patient was given a warm bath daily and appropriate literature was placed at his disposal so as to take the patient's mind "off himself."

At the end of seven days of this simple "treatment" a remarkable transformation took place. Instead of the usual stream of complaints to my morning greeting, the patient smilingly responded, "I never felt better and slept like a baby!" His eyes sparkled, his blood count normal, his skin clear and firm, and his appearance alert. After another week of rest, quiet, daily sun and air baths, and fresh fruit and vegetable diet, the patient returned home a well and happy man.

Perhaps the significant words of Aeschylus could well apply:

There was once an eagle, stricken with a dart,
Said when he saw the fashion of the shaft,
With our own feathers, not by other's hands
Are we now smitten."

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Next Month: THE CASE FOR VEGETARIANISM:
Address delivered by Dr. Edwin Flatto to Downtown
Lions' Club, Brownsville, Texas, U.S.A.

PURE VERSUS IMPURE BLOOD

(Jesse Mercer Gehman, N. D., M. N., D. C.,
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The blood stream is the basis of all health: likewise it is the basis of all disease in the human body.

There is no state of health that is not dependent upon the purity of the blood stream for its source.

There is no state of disease that does not find its source in the impurity of the blood stream.

The blood is actually the basic tissue of the body. Yes, it is a tissue. Technically, the blood is called "the liquid tissue", Or "the flowing tissue".

If the blood is properly constituted, health only can result. If the blood is not properly composed there will result varying degrees of unhealth or disease.

GOOD QUALITY BLOOD—HOW ASSURED

"The liquid or flowing tissue". better known to both physician and lay people alike as the blood, is formed, in the main, from the foods and liquids which are taken into the body.

If the foods and liquid are of good quality, the blood will likely be of good quality also, all other contributions to good quality blood being reasonably equal. If the food lacks in vitamin and mineral salts, even though it be adequate in protein, not overabundant in starch and sugar and favourable in fat, so far as quality is concerned, the blood will be of poor quality.

The "best food" means foods which have not been mechanically milled or chemically treated or altered in

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any other way. Best foods are those foods we consume unchanged from their original form at maturity.

It is not enough however that food should be of the best to produce good pure blood, for blood is not dependent upon food alone but upon the digestion and assimilation of that food, which in turn is dependent in some measure upon physical activity, contact with the natural forces, as earth, sun and last but not least, the supply of oxygen provided in the air we breathe:

CIRCULATION OF THE BLOOD

The blood once well formed, in order to properly do its work must be circulated through the body. This is performed by the most efficient circulating system in the world, with the great central muscular pump we refer to physiologically as the heart, playing a leading role. The heart through its rhythmic action maintains a marvellous balance of pressure which assures circulation on a well regulated basis.

Pumped by the driving power of the heart we find the bright red blood passing through the arteries and then on into the arterioles, and finally into the smallest capillaries eventually reaching all parts of the body. The rich red blood vitalizes, strengthens and nourishes every cell.

Actually the rich red blood starts out like a fresh crystal mountain torrent cleansing and purifying everything it touches; but returns through the capillaries and veins a polluted stream befouled and changed in colour to dull blue from the waste material it contains. This waste laden stream passes to the right auricle of the heart; when the auricle becomes full it contracts and forces the blood through an opening into the right ventricle. The blood is then forced from the ventricle

of the heart finally reaching the lungs, where it is distributed by an amazing network of hair-like blood vessels to the air cells of the lungs.

LUNGS—LAUNDRY OF THE BLOOD

We will now look into the function of the lungs. The blood is now distributed in millions of air cells in the lungs. We inhale a breath of air. The oxygen of the air makes contact with the befouled blood through the air cells. This is made possible by the very thin walls of the blood vessels of the lung tissues. These walls are wonderfully made, being just thick enough to hold the blood so there is no seepage, and at the same time thin enough to permit oxygen to penetrate them and recharge the blood with this life giving force. Now as soon as the oxygen comes in contact with the befouled blood an unusual thing takes place. The toxin laden blood accepts the oxygen, discharges or releases carbon dioxide, which has been generated from the filth and waste products gathered from all parts of the system, thus the change in colour from a dull blue to a rich red. Carbon dioxide is expelled with each exhalation.

The blood now enters the chambers of the left auricle of the heart from where it is forced through another small opening into the left ventricle, and by vigorous contractions the left ventricle once again forces it out through the arteries, through the blood vessels to the capillaries which reach every part of the human body, and thus again is completed the work of nourishing the human system.

THE GRANDEUR OF BLOOD PURIFICATION

This marvellous system of circulation and blood purification is at work through twenty-four hours of every day. It never stops until death occurs. One

gathers some conception of the amount of work that is done through this intricate system of purification and circulation when it is realized that in every twenty-four hour period there is an estimated thirty-five thousand pints of blood which traverses the capillaries of the lung. The blood corpuscles pass in single file, as it were, over the lung space and exposed to the oxygen of the air on both sides of their surfaces.

One is lost in the magnificence of Nature's infinite workings when he considers the details so far as are known of the process of circulation and blood purification.

PURE BLOOD REQUIREMENTS.

The constituents of the blood as we have pointed out before are influenced not only by food and liquid, but by everything we do, in fact, our entire physical environment.

For instance, we require ample rest, relaxation, sunshine, contact with the earth, and finally, but extremely important as we have seen, air, fresh air impregnated with an optimum of oxygen.

Without food we can live handily for days at a time; and without water we can get along for a reasonably long period if the weather be not too hot. On the other hand no one except well-trained swimmers, divers or the so-called "Frogmen" of the present military service, can go without air for more than three minutes.

And why is this so? Simply because the body must have oxygen in the lungs to recharge the continuously circulating blood, which in turn supplies every tissue in the body. The only way to insure it is through deeper fuller breathing.

KEEPING THE HEALTH BALANCE IN THE BLOODSTREAM

It is obvious from what has been stated, that the blood, through the food, nourishes the body and carries off a reasonable amount of waste from the body.

So long as this simple "health balance", rather "Pure-Impure" or "Nutrient-Toxin" balance is maintained in the body we have health. When it becomes lopsided on the toxin side, for one reason or another, we begin building up the toxin balance and decreasing the nutrient "balance", unhealth is on its way.

The imbalance in favour of toxicity or impure blood begins slowly and continues progressively as we become less attentive to the basic vital needs. These bear repeating again. They are good wholesome natural food, pure water, a reasonable amount of physical exercise, rest, relaxation, sleep, sunshine and air, to supply the much needed oxygen, which aids so greatly in oxidizing cellular waste.

LACK OF TIME OR NEGLECT RESULT IN IMPURE BLOOD

Indeed, one can, because of imaginary lack of time and demands for unwise concessions, make up for some of these excesses by insuring the optimum of air and full use of the lungs. The lungs are the great purifying organs, and do so much to keep the toxin-nutrient balance, if we use them.

This, however, does not mean that the greater use of the lungs will make up for continued deliberate or negligent indiscretion in other directions, which destroy vital energy even as they build up toxicity.

A famous physician once said, "when a man begins to realize he has a stomach something is wrong". In other words, as long as it gives him no trouble, he does not know he has a stomach and is therefore unconcerned.

So too, with the bloodstream. Man accepts it as a matter of course, in most cases in urban life, at least doing much to pollute it and little to keep it pure.

When the impurities gathered from unwholesome living including the various addictive habits as the use of colas, cigarettes, coffee, tea, alcoholic drinks, chocolate, manifest in disease to which orthodox attaches a name in accordance with the symptoms it exhibits or the part it affects, we sit up and take notice.

Actually the impurity of the blood may be manifest in catarrh, rheumatism, angina pectoris, Addison's disease, appendicitis, inflamed gall bladder, gall stones, diabetes, and a host of other diseases as well as those conditions usually interpreted as specified blood conditions.

Clear up the blood stream and you clear out the disease.

TREATING SYMPTOMS OR REMOVING CAUSES OF IMPURE BLOOD

Unfortunately, we are usually satisfied to treat symptoms constitutionally and the condition locally not stopping to realize that it is the impurity of the bloodstream which is at fault, irrespective of the present manifestations of disorder in the body,

Therapeutically physicians of all schools, except the basic Naturopathic and Hygienic schools, consider the blood is diseased only when evidence can be recorded in some one or the other of the crude tests for blood composition known to-day.

Certain blood tests have been arbitrarily established to designate the so-called normal blood, and composition, but no physician now knows if complying with one, may mean neglecting some other vital need of the blood.

In other words, there is so very much more that is not known about the blood, than is known or ever will be technically known that the tests, more frequently than not are dangerous in that the evidence may be very misleading causing neglect of proper measure necessary to restore the body.

Louis Kuhne, one of the great pioneers of our movement, was not guessing when he said, "There is but one disease, an impure bloodstream".

And we would add that the sooner physicians of all schools come to accept and realize this great fundamental truth the better for mankind.

There is only one way to assure {not having an impurity of the blood, and that is to so live that the "nutrient-toxin" balance is efficiently maintained. The only way to do this is to follow that grand and glorious edict of Adolph Just, another grand pioneer in the Natural Living Movement who admonished: "RETURN TO NATURE".

CHILDREN AND THEIR PROBLEMS

(Shri Brij Nath Mian, New Delhi)

(Continued from page 233)

The problem of the child with a feeling of inferiority is the subject matter of this article—the tenth in the current series. It is not easy for the parents to handle such a child. Most of the parents may not at all be aware of the real problem.

Man is a social being. He gets socialised due to his contact with his fellow beings. The process of socialisation starts soon after the birth. In course of time the feelings of individuality set in. Very early in life the child feels that it is an individual by virtue of its own right and it attempts to assert itself as and when it finds time. Contact with the social group leads to social evaluation. A youngster is always judged and evaluated by his fellows. Whether he secures an overall “plus” or “minus” is determined by several factors. Shortcomings in physique, skill ability to co-operate, etc. are very important from this point of view.

The feeling of inferiority or inadequacy in the child seeks expression in different ways. It may express itself through aggressive behaviour in one case while in the other it may be through the expression of worry, shyness or withdrawal.

The same child might show inconsistency in its behaviour by behaving in one way at one time and exactly the opposite way at the other time. At the root of this apparently inconsistent behaviour of the child is the real consistency. The child attempts (in different ways) to adjust to the demands of the social group of which it is a member. The behaviour of the child is determined by its past experiences. The type of

behaviour that the inferior child owns is determined by what is more satisfying to it.

The feeling of inferiority or inadequacy sets in as a result of consistent underrating of the self. Such a child feels tormented with the feelings that unlike other children he has no qualities and has no part to play. His behaviour is a reaction to this underlying feeling. If the child with such feelings does not get adequate help to outgrow this feeling, its personality is damaged. The damage can be of any magnitude. It can go to the extent of creating a feeling of intense self-pity which might prompt him to commit suicide.

Nature and nurture (inheritance and environment) both play a vital role. A child may be born with certain shortcomings in physique. It may be one-eyed or may be too tall or too short. Its features may be queer. Such physical defects can be of any type that make the child somewhat (or a great deal) different from its fellows. Such other physical defects may also be acquired due to diseases or mishaps. A child may have a fracture of some bone that would render it lame. More serious physical defects can be contracted through inheritance or environmental influences. When children come together these shortcomings come to the fore and such a child becomes conspicuous. It finds it difficult to make a happy adjustment with the group. It reacts to this situation in its own way. If the parents and teachers step in and give the right type of help to such a child, it might well be taught to compensate its shortcomings—which it very much wants to do. Sensible parents always make the best use of time and start early training to offset the influence of negative social evaluation.

Physical defects which may be inherited or acquired, may be permanent or temporary in nature. Parents

should recognise facts and set to take the necessary steps. Defects that are temporary in nature should be remedied at the earliest possible opportunity before it contributes to damage the personality of the child to any great measure. A child who has a squint (inherited or acquired) should be got corrected as soon as it is possible or it shall make it conspicuous in its social group. Children are quick at giving nicknames which in certain cases tell upon the child's development a great deal. Defects that are permanent in nature have to be accepted for what they are and children should be trained to live with them. If compensatory activity is planted early in such cases, that gives them some kind of superiority over its fellows and consequently the feeling of inferiority is well compensated. A blind child who is trained to sing and play a musical instrument in early years has something to fall back upon to compensate his sense of inferiority.

Though children with shortcomings in physique are prone to develop a feeling of inferiority, those without any such defects may also be a prey to it. Children who are always criticised by their parents, teachers, and who seldom get a word of appreciation or sympathy from them are also likely to develop a feeling of inferiority. A child who is often rebuked and chastised by its parents becomes overconscious of its shortcomings. There are parents who do not hesitate to express to their children that they are worthless and good for nothing. If it is done too frequently, the child takes the suggestion and actually feels that it is worthless and has no ability to do a worthwhile job. Parents may be prompted to compare their children with others and ventilate their right or wrong feelings freely. It is not at all safe and is never in the interests of the child. Parents should try to be objective in the assessment of

the ability of their children. Unhealthy remarks should never be passed freely to the child. Perhaps the parents themselves need some amount of education for the purpose. Let them convince themselves that unhealthy comparisons and unpleasant remarks are not going to help the child in any measure. In such cases, the parents are entirely responsible for the inferiority feeling of the child. Sensible parenthood always safeguards the child against such developments.

Yet another situation that leads to the feeling of inferiority is the lack of proper opportunities to manifest one's capacity. A child might not get sufficient opportunity to handle men and material which could give it the confidence in life. Consequently, with the change in social settings when it is called upon to play a different role, it finds itself in a difficulty. Loss of confidence and a feeling of inferiority is the direct outcome. A young girl was the youngest in the family and hence got all the affection of the senior members—parents, brothers, sisters, etc. Her physical needs were looked after in accordance with the standard of the family. Even when she could comfortably feed herself and comb her hair, she was provided with servants. Her life was made easy and she was seldom called upon to face the facts of life. This affected the healthy growth of her personality. She developed a sense of total dependence on her parents.

Unfortunately she could not have the right type of schooling which could compensate the loss. The child felt quite comfortable till she grew to adulthood. Her marriage called upon her to play a different role. She was required to assert by virtue of her own right. Since there had been a very sharp difference between the two roles (life before marriage and life after marriage) she developed a very severe feeling of inferiority. Consequently it led to many unhappy events in her life.

Possibly her married life could have been a greater success had she not developed this feeling.

It is evident that the contrast in living experiences can cause the feeling of inferiority or inadequacy. Wise parents prepare the child for the challenge in life quite in advance so that they do not lose themselves in face of new settings.

Before one attempts to handle the child with a feeling of inferiority, one should make sure of the certainty of the problem. Just as a parent is sympathetic and considerate towards his child laid down with some disease, so also is it necessary for the parent to handle the child having a feeling of inferiority with sympathy and consideration. (Over-sympathy and overconsideration have to be avoided.) The child must develop self-confidence as a result of success in different jobs. Wise parents should provide graduated opportunities (easier tasks first and more and more difficult tasks later) to their children to provide them with a sense of self-confidence and worthwhileness. It is possible that the child might not easily withdraw itself from its previously confirmed behaviour but the parents should learn to bear with it. It may be made clear that there should be a complete overhaul in the attitudes of the parents and family atmosphere (that have given rise to the feeling of inferiority in the child) if we want the child to change radically. Since it is not easy to conceive of such radical changes in the family settings and the moods of the parents, one might have to seek the help of others—the experts in the field. The services of an expert would provide a good background against the changes should be sought. The child is in need of firm reassurance and the parent should be able to provide it. If the child is convinced of the happy change in the family, it is sure to turn the corner. Parents should be on guard not to repeat the old mistakes.

The following points may be summarised:

1. A child with a feeling of inferiority is shy, withdrawn, aggressive, etc. He actually suffers with a feeling of inadequacy. Find out if your child is one such case. (Easy and hasty conclusions should be avoided.) One is required to observe the behaviour of the child in different settings.
2. Do not chastise and nag the child every now and then for every petty thing.
3. Do not at all draw attention to the acquired or inherited defects of the child. Some parents do this when they are in temper. It should be understood that the child itself is not to any great measure responsible for it (in the majority of cases).
4. If it is possible to remedy the physical shortcomings, it should be done at the earliest possible opportunity.
5. Compensatory activity should be taught to the child to combat its acquired or inherent physical defect.
6. Parents should not compare the problem child with others—which they often feel tempted to do. At least there should be no expression of it to the child.
7. Success at graduated jobs gives confidence. Parents should arrange such opportunities.
8. With due regard to the abilities of the child, new and newer experiences should be arranged from time to time. It should be given responsibility that it can shoulder successfully.
9. Do not overprotect the child. Parents should have their eyes on future and should see that the child is prepared well in time to meet the challenge of new responsibilities.

SAVING HUMANITY FROM HUNGER AND FAMINE*

(Dr. Joe D. Nichols, M.D.)

1. In the ultimate analysis war is a violent bid for fertile soil and its products on the part of nations. It is an economic problem which can only be eliminated and banished permanently by adopting organic methods of fertilisation all over the world. The latter will augment the soil fertility—our only real capital—year after year and feed the hungry millions of our ever-increasing world population.

2. The standard of living of all nations can be raised without resort to war with their neighbours, or other nations dominated by different forms of political and economic ideology, by enriching the soil and following the methods followed by Nature in the virgin forest. If the warning of Nature against the use of chemical fertilisers and insecticides is not heeded by the governments, farmers and agricultural scientists of the world, we shall be destroyed by the worst famine the world has ever known within living memory.

3. In the following lecture Dr. Nichols vividly describes what has happened to American soil since the advent of the White Man in that continent. It gives an

10. Feelings of self-pity and guilt develop as a result of unhealthy handling of the child. It is not easy to handle such very serious cases. The help of an expert should be sought as soon as possible.

11. Allow the child to be free with you so that it could share its feelings freely and thereby safeguard its emotional health.

insight into the true source of American prosperity, viz. virgin soil untouched by man since thousands of years. It can literally be described as a gold mine, in which every ounce of fertile soil was able to yield crops worth their weight in gold for several generations of settlers.

4. Unfortunately the humus cover of the top soil was exploited and eroded by faulty methods of cultivation, with the result that 66% of American soil has now been converted into a dust-bowl. It is known as the rape of the Earth. Since the advent of NPK fertilisers, the condition of the soil has further deteriorated by exploitation and unbalanced nutrition. Although the yield per acre may increase in the first few years at the expense of quality and humus, even that increase has since diminished and the soil particles have become devoid of micro-organisms, earthworms, cohesion and moisture.

5. The American nation is the most diseased one in the whole world to-day in spite of its highest standard of living, mainly on account of defertilisation of the soil by the use of artificial fertilizers. The crops grown by this method are unhealthy due to unbalanced nutrition from haphazard cultivation and inorganic fertilizers. They are now being attacked by hosts of bugs, pests, blights and worms, as they are unfit for consumption. The chemists have devised D. D. T. and other chlorinated hydro-carbons to destroy them, but they are dangerous to human health and cause a host of degenerative diseases including cancer.

* Extracts from a lecture by Dr. Joe D. Nichols, M. D., Chairman of the Board of Directors, Atlanta National Bank, Atlanta, Texas, at a meeting of the Bankers' Association—edited and abridged by Mr. D. C. Desai, Retired Commissioner of Railway Safety, India.

6. If the world is to be saved from this disaster which has already overtaken the American people, we must learn the lesson from their bitter experience and stop using chemical fertilizers or insecticides. A return to natural methods of farming as described by Dr. Nichols is the only hope for our survival.

—D. C. DESAI

FIVE GENERATIONS OF FARMERS

My great-great grand father lived in South Carolina. He had 2,000 acres of very rich land. He was a successful farmer. He made a lot of money growing cotton and tobacco. He built a big house, raised and educated a large family.

When his sons were grown, they found the land was no longer making good crops and the farm was no longer making money. So my great grandfather took the advice of Horace Greeley and he "went west". He moved to Tennessee where he found a large fertile farm. He did exactly the same thing that his father had done. He was a big man, 6 ft. 6 in. tall and weighed 350 pounds. He was very industrious, worked hard, made a lot of money, built a big house, raised and educated a big family.

When his sons were grown they found the farm had been literally mined year after year and was no longer making a living for the family. So my grandfather moved to Alabama. He got together 2,000 acres of very rich land down on Horse Creek in Maringo County, about 40 miles from Selma, Ala., and here he did the very same thing that his father and grandfather had done. He had a large family. My father was a baby in a family of twelve. My grandfather even built a little town. They called the little settlement Nicholsville. He owned a sawmill, a gristmill, the general store and one of his daughters was the postmistress.

By the time my father was grown, what do you suppose had happened? You guessed it. The farm was worn out and he had to move. He moved to Ashley County, Arkansas, down in the Mississippi delta. He bought a rich farm and the same old thing started all over again. He built a big house in town where we also had a general store.

By the time I was grown, all the profit from the farm was going to pay for fertilizer and poison spray. So I had to move, but there was no place left for me to go. By this time the whole country had been settled and most of the land exploited and mined for profits. So I decided to study medicine. I graduated from the University of Arkansas with an M.D. degree in June, 1932. In November, 1933, I started practising medicine in Atlanta, Cass County, Texas. This was in the depths of the great depression, and Cass County was one of the poorest places in Texas. The average production of corn was 8 bushels per acre. In 6 months I was making more money than the President of the bank who had been there a lifetime. You see, all the land was poor and all the people were sick! I did not average fifty cents per office call, not more than one dollar for house calls, but I had volume.

RESTORING LIFE TO A DEAD FARM

Now, I have a farm. I bought one thousand acres of the poorest land in America. Most of it only cost ten dollars an acre. It was as hard as concrete and would hardly grow weeds when I got it. My ambition is to restore the fertility to this worn-out land. I believe I can make this farm worth a hundred thousand dollars and the expense of doing it is a legitimate deduction from income tax. This is the only way that I can create an estate for my own old age and for my boys. I believe that a hundred years from now, there will be a

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Nichols living in my brick house. With this introduction, now let me talk to you about the nutritional cause of disease.

FRESH FOOD FROM FERTILE SOIL GIVES EXCELLENT HEALTH.

There is a place called Hunza, where a British Physician, Sir Robert McCarrison, stayed seven years looking for a case of cancer without success. These people live to be one hundred and ten years of age and die with their own teeth in their mouths. Seventy-year-old men run 20 miles a day and think nothing of it. Sir Robert McCarrison said the reason these people have such excellent health is because they do three very simple things that we fail to do. They eat *natural food* grown on *fertile soil*, and they eat it *fresh*. We do none of these three things.

The first great fundamental reason why all of us are sick, from the standpoint of nutrition, is because the land is worn out. The farmers of America violated another one of God's Natural Laws—Nature's Law of Return. This law states that "if you take anything from me, you must return something to me." But all the farmers violated this law. They cut down the trees, ploughed the land, planted cotton one year and corn the next, and even burned the stalks. They constantly took out something but never put anything back. As a result all the land became poor land. And poor land grows poor food that makes poor people, who are always sick. Poor land and proteins of poor quality mean sick people. The most common disease in America today is hypoproteinoses, that is, not enough protein, or protein of poor quality. This is of tremendous significance. The vitamins, the enzymes, etc. are all protein substances.

SCIENCE, CHEMICALS AND DISEASE

About the time all the land became worn out, along came science to the rescue. And in this country, we have been taught to bow down and worship this word, science. In this instance, the scientist through the chemical trust using the United States Department of Agriculture, the A. & M. Colleges, and the County Agents, gave the farmers commercial fertiliser N. K. P., Nitrogen, Potash and Phosphate, They said to the farmers, "If you will put this on your land, we promise it will grow twice as much, and it will put money in the bank," and of course it was true. The land did produce twice as much; and the farmer did put more money in the bank as a result of its use.

But this was only true for a while; the farmer found it took more and more fertiliser as the years went by, and he got less and less return. Unfortunately, N. K. P. does not make the land rich. It merely drives out what remaining fertility is present in the soil and finally leave a piece of dead, hard concrete. A hard pan or ploughsole develops. A concrete slab would be a better name.

The end result of chemical farming is always disease, first in the land itself, then in the plant, then in the animal, and finally in us. Everywhere in the world, where chemical farming is practised, the people are sick. The use of synthetic chemicals does not make the land rich. It makes it *poorer* than before.

TRUE FERTILITY EXISTS IN THE FOREST

There is one way and only one way to make land rich and fertile. That is just exactly like the good Lord does on the floor of the forest. He puts back into the land dead plant matter and dead animal matter (e. g.

bacteria and earthworms) That is what leaf-mould contains. It puts back everything into the soil, the major elements plus the trace elements, plus humus, i. e. dead and decaying organic matter—and all these in the proper proportions. When we say dead and decaying matter, it presupposes that at one time the material had life. The leaf at one time was a living thing. This is of tremendous importance. You must have death and decay, if you expect to have life and growth. This is a natural cycle that no chemist can get around; no matter how many degrees he may have behind his name.

The end result of the decaying process is amino acids and carbonic acids. The amino-acids are the little building blocks that the plant uses to make proteins of high quality. How can a plant produce proteins of high quality when it had no amino acids present in the beginning? The answer is that it cannot. This is the fundamental reason why the proteins produced on the farms of America are of poor quality. So the first great fundamental reason why all of us are sick is because the land is worn out.

ORGANIC NITROGEN ENRICHES THE SOIL

I have three acres of, what I consider, the richest land in America. We made it rich by cleaning out the barns, then hen-houses saving the leaves and planting Austrian winter peas for a winter cover crop. I believe there is a difference in the God-given free nitrogen that the Austrian winter peas put back into the soil through the little nodule on its roots, and the kind most farmers buy in a sack of synthetic chemical fertilizer. I don't know what the difference is, and, I doubt if any chemist will ever know. Perhaps the "Life Factor", whatever that is, could be the answer.

FERTILITY BY LEGUMES AND GRASS

We have restored a 50-acre field to a fertile state by cleaning the bushes, levelling the land, and then planting legumes. We have also added ground limestone and raw rock phosphate. We are still using these natural rock fertilizers, but are not yet completely convinced that even they are necessary. We are now subsoiling our land to break up the hard pan and find that this procedure alone increases the growth of grass. And grass is the great healer. The way to change poor land to rich land is to put the land back in grass, and then, for a year or two, mow the grass and leave it on the ground to rot. If we put back the plant matter, nature herself will furnish the animal matter with birds, rabbits, bugs and earthworms. Fertile soil is usually dark in colour. It is soft; when it rains, the water soaks into the ground. Fertile soil is full of both life and death—death in the form of decayed organic matter and life in the form of bacterial moulds and earthworms.

SOIL FERTILITY WILL SOLVE WORLD PROBLEMS

The restoration of the fertility of the soil would not only go a long way towards solving our health problems, it would also solve many other problems. The problems of floods and water shortages will never be solved until we restore the organic matter to the soil. One hundred pounds of humus holds 195 pounds of water like a sponge. The usual 100 lbs. of Cass County soil won't hold 30 lbs. of water. The construction of dams on the rivers will never solve the water problem. This only treats the symptoms of the disease. The underground water level in Texas will continue to fall until we restore the organic matter to the soil. Just suppose all the land was rich again. Economic, political, social and many other world problems could also be solved by organic methods of farming.

(By Courtesy: Natural Food and Farming)

AN APPEAL

The Nature-Cure Association at Ulhasnagar near Kalyan is doing useful work to the public by conducting weekly Study groups, Library and publishing and selling books on Nature-Cure. The Association has taken possession of a block to start a Nature-Cure Sanatorium. Now the block has been listed for public auction on 16. 6. 67. Nature-Cure followers and lovers are earnestly requested to help the Association by sending their mite by crossed cheques, postal orders or money orders to the undersigned early.

Nature-Cure Association
A 297
Ulhasnagar 4
Kalyan, C. Ry.

N. A. Sabhachandani
General Secretary

Indigestion: Its Cause and Cure

Rs. 2—50 or 5 sh. or 1 dollar

By Principal L. Ramachandra Sharma, M. Sc.

"This book of 144 pages is an excellent treatise on dyspepsia which is at the root of all chronic disease.

"Various cases of indigestion are discussed in detail, the injurious effects of alkaline mixture, sedatives are gone into, and the correct diet regimes prescribed for curing this prevalent malady. Cases of gastric ulcer and other digestive disturbances as also neurasthenia are discussed in simple language. Illustrations of Yoga Asanas and their correct application add to the utility of the book.

How I Was Drawn To Nature Cure

M. P. Jhamwal, B. A., M. Ed., D. P. Ed., Director

C. P. Vyayam Mahavidyalaya, Rajpipla, Gujarat.

It was in 1949 two events, two miracles if I can call them, occurred in our family. Yes, they were miracles for me then ! I lived in a family with orthodox living—orthodox in more than one sense. My father was orthodox in the modern civilized sense. He was uneducated in the modern sense of the term. He was a devout Ramanuj Vaishnavite. He used to do his ritual worship every day for at least 30 to 40 minutes. He never drank water from the tap—the “scientifically pure” water—the chlorinated water. He had some other weaknesses. Yet he rarely fell sick. My elder brother has been a physical education teacher and he had received education in the modern sense of the term. We were taught about the science of allopathy and hence had an invariable faith in allopathy. A sneeze was enough for us to rush to the doctor for treatment. May I express a thing here, that our family doctor was not an exploiter. He used to return us home with oral instructions, and rarely gave us the drug treatment. We used to ridicule nature cure as I remember it. My science teacher in a school (1944 or so) who had to teach us Anatomy, Physiology and Hygiene was perhaps a follower of Natural Hygiene. Going out of the way he used to give us instructions in Natural methods of Hygiene. He many times deviated from the syllabus and taught us about the various baths, something about enema. use of lemon juice, fasting etc. I do not know whether he was permitted to do so or not but he invariably did so. I used to tell my brother about these things and he used to ridicule such things.

With such a background, it was in 1949, that my brother happened to listen to Shri L. Kameshwar Sarma, in one of his lectures arranged by "Vasara Vyakhyana Mala"—the spring lecture series (a very popular educational movement in Poona started by Shri M. G. Ranade the great social and political leader of Maharashtra of the last quarter of 19th century). He was then so much impressed that he attended a month's course conducted by Shri L. Kameshwar Sarma. While he attended the course of lectures, we began to experiment on what he learnt through the lectures.

Our first experiment was on diet. It was the month of July and vegetables were quite cheap and available in abundance. What we used to do was to bring some raw edibles such as cucumber, carrot, radish and so on, cut them into pieces and filled the dishes with them. Before our mother served us our regular courses, we used to eat those raw dishes and complete our meals with one chapati or two with usual things. It did affect our elimination. It was expected. So the experiment had the expected result. But we found an unexpected change in our brother and that was really a miracle to me.

My brother was a weight lifter and a weight lifting coach of a good renown in Poona. While doing some strenuous exercises in lifting he sustained injury in his shoulder. Apparently nothing was wrong. But he used to feel severe pain in lifting the weights. He had to give up weight lifting exercises. He attempted many a cure as advocated by different therapeutic sciences but with no success. He could not lift the bar even for demonstration as he used to feel the pain even in easy movements of the shoulder. A few days after a change in our diet as mentioned above, once he felt that there was no pain in his shoulder as before. The same evening when he went to the gymnasium to teach his pupils, he

himself tried to lift a few weights, progressively increasing them and to his astonishment, he did not feel any pain and he started his usual exercises with weights which he could not do before. The experiment on diet was not started with a particular fixed motive but it cured the long standing injury and pain. It brought my brother back to joy of his life.

Another experience we had in the following month with the youngest, son of my brother who was then three months old. Those were the days of heavy monsoon. The child was sickly from its birth. Physically he was very weak; and in those days of heavy rains he was suffering from severe cold and cough. The influence of allopathic treatment on our mind had not gone still and the boy had to sleep in a room totally closed so as to avoid the effect of cold outside. And during those days, the child had a severe attack of cough one midnight, when it was raining heavily outside. Every body came to his wit's end as what to do. It was thought that the child would die. Neither my brother thought that he should send for a doctor nor it was possible for him to go outside with such a critical condition of the child and with the untoward circumstances outside. My sister-in-law was anxious and restless. And my brother remembered "Sarma". He thought that if the child was to die even after the treatment given by the doctor or without being attended to, why he should not utilize his knowledge of nature cure as a last resort. In the circumstance he decided the line of treatment, whether it may be right or wrong. He brought a wet cloth and put a wet pack around the chest of the child and covered him with the warm clothing. Then he opened the window and the door to allow the fresh air to get in though cold. And it was another wonder we experienced in our life. The child was lulled to sleep within fifteen minutes. The child was allowed undis-

JENNER & HIS FRAUD

Ganesa Srivatsa

God has given us bodies and the knowledge to maintain it clean and healthy. But there are perverse men in this world, who, not knowing the ways of God, take the role of God for themselves and start imposing their own sinful methods on other men. The Lord Vishnu is said to have had ten avataaraas. But Satan has had quite many. And one of them was Jenner.

One of the many sinful practices is the process of implanting brutal miasma, a product of disease, raised by sowing smallpox pus on cuts made on the belly of a calf. It is known as vaccination.

It is claimed that Edward Jenner (1749-1828), who was born at Berkeley, near Gloucester, was the originator of that measure of vaccination.

It is a process which very much concerns health, not of his own, but of all the people. But it is not a healthy process, in that it does not concern with food or exercise. It is a matter that concerns disease and any body would expect an expert in that field of knowledge to talk of such a subject.

turbed sleep and the window and the doors were kept open till morning. The child woke up in the morning with a better look. It was a first step towards bettering his health. The boy is still alive and studying in the college.

Now, our family has been following the practice of natural treatment in most of the cases in which we can think out and find ways to cure.

Jenner was not a medical man; he was not a physician. As a young man, he was a student under Hunten in London, with whom he was associated in some of his animal experiments. He returned to Gloucester in 1773. It happened that he was able to listen to a country woman, while talking to one of her acquaintances, say with regard to smallpox: "I cannot take that disease for I have have had cowpox." What she meant was that because she had had the filthy exudations from the pustules of cowpox into accidental cuts in her hands, she will be immune from any further attacks of a disease of the same nature. There is no proof for this belief, let alone scientific evidence.

By about 1717, Lady Wortley Montague wife of the British Ambassador to Turkey, imported into England the notion that one go of smallpox would confer immunity against a second. This first go was artificially had by applying fresh pus of smallpox on the cut, drawing blood, made on the skin of the arm, so that the filth may be absorbed into the system.

In 1792, a Holstein school master named Pielt had inoculated the children of Farmer Jensen. In 1794 a Dorset farmer, Benjamin Jesty, had performed inoculation of his family.

Jenner published two papers, one in 1796 and the other in 1798, clearly very much after the incidents on record referred above. That is to mean that there have been many more such instances for which clear records are not traceable. He re-stated the old belief in his own words:

".....the human frame when once it has felt the influence of the genuine cowpox is never afterwards, at any period in its existence, assailable by smallpox."

Possibly, he should have laboured very hard and for a very long time to arrive at the above conclusion. The period ought to have been several life times to be able to guarantee immunity against the disease for the whole period of existence. We have no proof of Jenner's having conducted his research with hard labour in his earlier births, if so, in which class of animal being, and of his having concluded his work in his last birth in the name and form of Jenner, to be able to give out to the world that practice which was highly salutary to the human race!

Sir Benjamin Ward Richardson, although a believer in vaccination, well summed up the position as follows:-

"It is truly painful that the common opinion about the great labour of experiment to which Jenner submitted himself, before he announced what is wrongly called his discovery, is a mere childish adulation. His experiments are enumerated by himself, and may be put with observations without experiment, as 23, so that compared with the intense labour by which researches of a physiological kind are ordinarily carried out, they really rank as nothing in respect of labour.

It was not that Jenner did not conduct any experiments at all and just made observations only. He did inoculate a certain number of people and the experiment went on for a certain length of time. That certain number was FOUR, and that certain length of time was three months. Of the four on whom he inoculated, one child was killed, though he explained away the loss as due to 'contagious fever'. No one can deny the aspect of the contagion, which was the introduction of cowpox pus and the responsibility for the murder that was by Jenner.

But he had covered himself by yet another safety clause cleverly inserted in his theory, viz. 'genuine cow-pox'. If he succeeded, it was genuine and if he failed, it was not genuine, i.e., contaminated.

The famous Epidemiologist, Dr. Charles Creighton wrote in "Jenner & Vaccination" on Jenner's Character, calling him 'vain, petulant and crafty!'

Jenner was not only crafty, but also fortunate in securing admirers and supporters among nobles, so that even King George III became his patron. Through his influence the 'Mother of Parliaments' was induced to make two grants to Jenner, totalling 30,000 pounds within a few years of his 'discovery'.

Dr. Major Arthur Greenwood, D.Sc., F.R.C.I., F.R.S., Professor of Epidemiology & Vital Statistics in the University of London and President of the Royal Statistical Society, was reported (Lancet, 2nd February, 1928, P.233) as having said in his address to the Royal Society of Medicine:-

".....a dreadful amount of non-sense was perpetually talked about vaccination, and that was the difficulty. IN JENNER'S CLASSICAL PAPER NO MISTAKE WAS OMITTED THAT COULD POSSIBLY HAVE BEEN MADE, AND THERE WAS A GOOD DEAL OF EVIDENCE THAT JENNER WAS A ROGUE."

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PLEA FOR SHIKHA

S. V. Venkateswaran, Calcutta.

India's Health Minister Dr.S. Chandrasekhar; has appealed to the people to send any "Novel suggestion or crash programme" to help solve India's problems in a "quicker or cheaper way". Here is a challenge:-

India is facing severe drought, water famine, shortage of housing, trees, forests, raw materials, foreign exchange, cows, food, milk and other health-giving items. Corruption, adulteration, moral degradation, crimes, soil-erosion, deserts, pestilence, floods, high cost of living and all-round miseries are everywhere. To bring down cost of living, to make India surplus in everything good and healthy, it is essential to change the present set-up which is absolutely foreign, anti-Indian and against India's sheet-anchor of Dharma. This change can be achieved only if every man, woman and child changes his/her appearance, outlook and angle of vision to better ways according to Vedas, Dharma Sastras. Ramayana, Mahabharat, Gita, Upanishads & Puranas We must fully revive the Vedic spirit and Hindu Sanatana Samskaras in each and every household; thus give fine lead to others for better life of peace and prosperity.

Modern civilisation is Kali Purusha, Kabandha Rakshasa (headless, but with two powerful hands—corrupting money and adulterating machine), Maya Maareecha—continuous inflation—"FASHION" covers all the six vices—three W's—(women-Kama/Moha; Wine-Krodha/Mada: Wealth-Lobha/Maascharya); and Pancha Mahapaathakas have become respectable through Fashion, which has created shortage of necessities and plenty of unhealthy luxuries like all-perveading smoking and lechery and licence. There is no personal liberty;

no secrecy or sacredness of the human private organs which have become the hunting grounds for Family Planners who propagate child murder through abortion, sterilisation, vasectomy, loops, contraceptives, artificial insemination of cows and castration of bullocks and killing of calves, cows, bullocks. Calves were denied cows' milk—now children do not have mother's milk.

We must change the present set-up and bring a non-violent, peaceful transformation of human society by simple and cheapest process of first reviving the missing link—Dharma Dhawaja—Shikha Crown on the human head-by periodical cleanshave of front head of all males. Ladies should stop the haircutting in modern fashion and stop the inauspicious method of disheveling and decentralising their hair, but comb straight and bind the hair in a single TRIVENI. Just like the monkey which foolishly pulled the wedge and was crushed to death, Indians have foolishly imitated the Westerner by cutting shikha and refusing to shave on heads have brought this sinful murderous set-up. HAIR CONTROL LEADS TO CONTROL OF MIND & SENSES, VICES & CRIMES, and NATURAL CONTROL of SEX AND POPULATION, IMPORT/EXPORT CONTROL; & CONTROL OF KALI PURUSHA as was done by Maharaja Parikshit, Mahatma Gandhi, Tilak, Gokhale, all has Shikha. Rajaji has Shikha.

Can we (and India Govt.) not give this humble suggestion an honest trial for at least six months and see whether our problems are eliminated or eased. May Bhagavan Sri Krishna and Sri Rama inspire India's youth for a beautiful appearance with Shikha. Kakapasha, Keshapasha, Choodamani, Siromani- natural crown Kireetam for a cheap, free and contented day-to-day life in villages, rivers and natural surroundings. OM TAT SAT.

300 DEATHS IN SIXTEEN YEARS FROM SMALLPOX VACCINE IN THE U. S. A. BUT NONE FROM THE DISEASE ITSELF

A correspondent in Surrey has kindly furnished us with an extract from an American* Journal, indicating that there have been 300 deaths in the States in the last sixteen years directly attributable to smallpox vaccine, but none from the disease itself.

Actually we had had this information from another American source, but as our correspondent's extract slightly amplifies what we had previously, we are quoting from it instead.

It says that smallpox is now so rare in the States that the vaccinations against it are a bigger threat than the disease itself, and should be abandoned as a routine step for infants and children.

7 DEATHS AND 1,427 COMPLICATIONS

The report says that, *inter alia.*, "Dr. C. Henry Kempe, chief of pediatrics at the University of Colorado, makes this recommendation following a questionnaire survey of 19,616 physicians who gave 2,600,000 smallpox vaccinations in 1963 and reported seven deaths and 1,427 complications from them."

It also says that Dr. Kempe has abandoned routine vaccinations in his own practice, and that he contends that the vaccine used for more than fifty years is too virulent in its effects on some children, and would probably not be approved if proposed for licensing as a new vaccine today.

Vaccination Inquirer, April-May-June 1967.

* Kansas City Star, 2nd June 1965.

दि लाइफ नैचुरल

(हिन्दी विभाग)

जून १९६७

मन और स्वास्थ्य

आज करे सो अब

(ल. त्यागराज शर्मा)

पिछले मास हमने बतलाया कि स्वास्थ्य-स्तर के सुधार के लिए श्रद्धा परमावश्यक है। मानव के विनम्रतापूर्वक और श्रद्धा भाव से गर्व और मंडूकत्व भाव त्याग करने पर इस विशाल संसार में विचरने से वह भगवद्कृपा होने पर सात्विक वृत्तिवाले संत लोगों की ओर आकर्षित होने लगता है। ऐसा होने पर उसकी स्वाभाविक वृत्ति के (चाहे वह तामसिक या राजसिक ही क्यों न हो) बदलने में बड़ी सहायता मिलती है।

श्रद्धा का अर्थ है अपने कार्य को बिना टालमटोल के तत्काल कर लेना। उपयुक्त ढंग की सात्विक श्रद्धावान् व्यक्ति अपने सभी काम समय पर करता है। वह उनमें किसी प्रकार का विलम्ब नहीं करता। ठीक समय पर कार्य करने की प्रवृत्ति

से उसकी श्रद्धा के गुण में सुधार होता है और वह सात्विक रूप धारण करने लगती है ।

टालमटोल की आदत होने पर कोई भी कार्य समय पर नहीं किया जाता चाहे वह कितना भी महत्वपूर्ण और जरूरी क्यों न हो । इसका अर्थ है आलस्य । ऐसे व्यक्ति की श्रद्धा तामसिक और निर्जीव होती है । जैसे हम पिछले मास बता चुके हैं तामसिक और राजसिक प्रकार की श्रद्धा को धीरे धीरे और दृढ़ निश्चय द्वारा सात्विक रूप दिया जा सकता है ।

टालमटोल की आदत एक बड़ी बुरी आदत है । ऐसे स्वभाववाले व्यक्ति थोड़े ही समय में अपना सारा शारीरिक और मानसिक स्वास्थ्य खराब बैठते हैं । उनके मन में सदा तनाव रहता है जो रोग का एक मुख्य कारण है ।

अतः टालमटोल की आदत को छोड़कर अपने सभी काम समय पर कर लेने चाहिए । उनमें किसी प्रकार का विलम्ब करना उचित नहीं ।

श्री स्वामी शिवानन्द जी सदा यही कहा करते थे — 'अभी करो' (D. I. N. — Do it now) । यह सफलता का एक बड़ा गूढ़ रहस्य है । शारीरिक और मानसिक स्वास्थ्य का भी यही रहस्य है ।

सभी कार्यों को तत्काल ही कर लेने का यह अर्थ नहीं है कि वह बिना सोचे विचारे ही कर लेने चाहिए ।

उतावलेपन में कोई भी कार्य नहीं करना चाहिए। सभी कार्यों को विवेकपूर्वक करना उचित है अन्यथा उनका अन्त अच्छा न होगा। महाकवि भारवि ने ठीक ही कहा है—

सहसा विदधीत न क्रियां

अविवेकः परमापदां पदम् ।

वृणुते ही विमृश्य कारणं

गुणलुब्धाः स्वयमेव संपदः ॥

कोई भी कार्य तुरन्त ही बिना सोचे समझे नहीं कर लेना चाहिए। ऐसी अवस्था में मन में घबराहट होती है और वह शान्तिपूर्वक सोचने में असमर्थ होता है। अविवेक सभी विपत्तियों का घर है। लक्ष्मी अपना वरदान उन व्यक्तियों को ही देती है जो अपने सभी काम विवेकपूर्वक और अच्छी तरह सोच समझ कर करते हैं।

जो उपदेश महाकवि भारवि को अपनी बाल्यावस्था में अपने पिता से मिला था और जिसे उन्होंने अपने महान् ग्रन्थ किरातार्जुनीय में व्यक्त किया हैं वह सभी स्वास्थ्यामिलाषियों के लिए बड़े मूल्य का है।

इस उपदेश का पालन करते हुए किसी व्यक्ति को अकर्मण्य भी नहीं बनना चाहिए और केवल यही नहीं सोचते रहना चाहिए कि उसे दया करना है। अनिर्णय की वृत्ति का अर्थ विवेक नहीं। जिन व्यक्ति के निश्चय सदा बदलते रहते हैं

और जो किसी भी बात के विषय में अन्तिम निर्णय नहीं कर पाता उनके सदा मानसिक और शारीरिक तनाव बना रहता है।

अनिर्णय की प्रवृत्तिवाला व्यक्ति अपनी शक्ति को हर समय नाश करता रहता है और इससे वह दुर्बल, अस्वस्थ और दुखी बनता है।

हमारी कई चिन्ताओं की उत्पत्ति इसी प्रवृत्ति के कारण होती है। दृढ़ निश्चय करके योजना के अनुसार अपना काम करके आगे बढ़ें।

टालमटोल और अनिर्णय की प्रवृत्ति का गठजोड़ है। निर्णय के अभाव का अर्थ है कि सम्बद्ध व्यक्ति अपने मन में स्पष्ट नहीं। वह नहीं जानता कि उसका जीवन में क्या उद्देश्य है या क्या उद्देश्य होना चाहिए।

भय से मन में अनिश्चित की प्रवृत्ति उत्पन्न होती है। वह व्यक्ति असफलता का सामना करने से ध्वराता है। किसी काम को आरम्भ करने के पूर्व ही वह असफलता के भाव से भयभीत हो जाता है। यही भाव उसकी अनिर्णयात्मक प्रवृत्ति का कारण है।

अपने कर्मों का फल ईश्वर के हाथ में सौंप देनेवाला व्यक्ति इस व्याधि से मुक्त रहता है।

यह सोचकर कि आप अधिक न कर पायेंगे कुछ न करना बड़ी भूल है। जो कुछ भी करने में आप समर्थ हैं आप केवल

वही करें। स्मरण रहे कि लम्बी यात्रा का आरम्भ एक छोटे से पद से ही होता है।

श्रीयुत जार्ज बर्नाड शॉ का कथन है — “इस संसार में सफल होनेवाले व्यक्ति वही होते हैं जो उठकर स्वयं अपने अनुकूल वातावरण की खोज करते हैं और ऐसा वातावरण न मिलने पर स्वयं अनुकूल वातावरण पैदा करते हैं।”

मानसिक स्वास्थ्य के अभिलाषियों को चाहिए कि वे हर समय अपनी विवेक शक्ति से काम लें। उन्हें अपने सभी काम सोच विचार कर परन्तु बिना विलम्ब के करने चाहिए।

सच्चा मित्र

जिसकी पकड़ जरा दृढ़ है,
जिसकी मुस्कराहट तनिक उज्ज्वल है,
जिसके कर्म कुछ अधिक निर्मल है,
उसे ही मैं मित्र के नाम से पुकारता हूँ।

जो विपदाग्रस्त होने पर खरा उतरा है,
जिसके आदर्श अविस्मरणीय है,
जिसने आपको लेने की अपेक्षा अधिक दिया है
उसे ही मैं सुहृद् मानता हूँ।

— जान बर्रो ज

प्राकृतिक चिकित्सा का चमत्कार

मैंने स्वास्थ्य कैसे पाया ?

(श्री सुखलाल आर्य)

जब कि आज का सभ्य कहे जानेवाला व्यक्ति सत्तर वर्ष की आयु में अपनी देह से काम लेने में कठिनाई अनुभव करता है मेरे माता पिता आज भी अपनी आयु के अनुसार स्वस्थ हैं और कृषि का व्यवसाय करते हैं। परन्तु मेरे जीवन का आरम्भ ही बीमारी से हुआ था।

प्रायः लोग पूछते हैं — जब आपके माता-पिता तन्दुरुस्त हैं तो आपके जीवन का आरम्भ बीमारी से क्यों हुआ ? स्वस्थ माता-पिता की सन्तान भी स्वस्थ होनी चाहिए। इसके उत्तर में यही कह सकता हूँ कि मेरा पालन-पोषण बिल्कुल गलत अर्थात् अप्राकृतिक ढंग से हुआ था जिसका फल मुझे भोगना पड़ा।

कब्ज का तो, जो सब रोगों की जड़ है, मैं शुरु से ही शिकार रहा हूँ। इससे छुटकारा पाने के लिए मैंने बहुत प्रयत्न किये परन्तु गलत साधनों का प्रयोग करता रहा। अर्थात् तेज दस्तावर दवाइयों और कई प्रकार के आयुर्वेदिक दवाइयों का जिनकी गारन्टी बड़े जोरदार शब्दों में की जाती थी, खूब सेवन किया। मगर उन्होंने कब्ज को दूर करने के स्थान पर उसे और भी मजबूत बना दिया और पाचक अंगों को इतना कमजोर कर दिया कि मैं स्थायी रूप से कब्ज का शिकार रहने लगा। कब्ज की परेशानी से बचने के लिए

डाक्टरों, हकीमों और वैद्यों की तलाश करता रहा। जब डाक्टर की दवाई से कोई लाभ न होता तो हकीम जी का दरवाजा खटखटाता। जब हकीम जी का नुस्खा बेकार हो जाता तो वैद्य जी की दुकान ताकता। इस तरह दर-दर की ठोकरें खाता रहा। शारीरिक कमजोरी के साथ-साथ मस्तिष्क की कमजोरी भी बढ़ती गई। जहां पहले कक्षा में प्रथम आता था अब द्वितीय और तृतीय स्थान तक पहुँच गया। मन ही मन में बुढ़ता रहता था परन्तु समस्या का हल बिल्कुल नजर न आता था।

सन् 1947 में मैट्रिक पास करने के पश्चात् अजमेर टीचर्स ट्रेनिंग कालिज में दाखिल हुआ। गर्मी का मौसम था। अचानक सायं के समय बुखार हुआ। अगले दिन प्रातः बुखार कुछ हल्का था परन्तु शाम को फिर जोर पकड़ गया। चार दिन पश्चात् लगातार ज्वर आते रहने से इसे मोतीझारा का नाम दिया गया। प्रायः गांवों में अब तक इस रोग में किसी प्रकार की दवा इस्तेमाल न करके रोगी को पूर्ण उपवास कराया जाता है। परन्तु मैं तो एक ऐसी जगह पर रहा जहां ज्वरदस्ती दवाई सेवन करने के लिए बाध्य होना पड़ा। मुझे कुछ कैप्सूल और कई किस्म की दवाइयां खिलायी गईं। मुझे बतलाया गया कि इनकी सहायता से मोतीझारा जल्दी बाहर निकल आता है और रोगी की परेशानी शीघ्र दूर हो जाती है। मगर इस दवा के सेवन से मुझे न तो दिन में शान्ति और न रात को चैन आता था। खैर ज्यों त्यों करके बुखार को दवा दिया गया।

बुखार तो दब गया परन्तु स्वास्थ्य सर्वदा के लिए बिगड़ गया। और पहले की रही-सही ताकत का भी दीवाला निकल गया। दुर्बलता के कारण कब्ज ने और भी ज्यादा जोर पकड़ लिया। भूख कम लगने लगी और साधारण आहार से अरुचि होने लगी। तेज मिर्च-मसालेवाला भोजन ही अच्छा लगता था। आहार बे-स्वाद लगने लगा था। इससे स्पष्ट था कि पाचन शक्ति बिल्कुल बिगड़ चुकी है। जब मानव की जिह्वा का स्वाद खत्म हो जाता है तो उसकी रुचि चटपटी चीजों की तरफ होने लगती है। ऐसा करके वह प्राकृतिक पहरेदार जिह्वा को धोखा देने का प्रयत्न करता है। जब मैं भोजन के पश्चात् मुँह में अंगुली फेरकर कुछा करता था तो दांतों से रक्त बहने लगता था। पूछने पर बताया गया कि दांतों में बीमारी पैदा हो गई है और पाचन शक्ति की कमजोरी का यही एक विशेष कारण है। एक डाक्टर के परामर्श से ऊपर के सामनेवाले छः दांत और निचले जबड़े के चार दांत निकलवा दिये। मगर पाचन-शक्ति में कुछ भी सुधार न हुआ। बाद में पता चला कि दांतों का रोग पाचन-शक्ति की खराबी का कारण न था बल्कि पाचन-क्रिया की खराबी ही दांतों के रोग का कारण थी। जिस व्यक्ति की पाचन शक्ति बिल्कुल ठीक हो, उसके दांत भी मजबूत होंगे। इस तरह हमेशा के लिए डाक्टरों के चक्र में आकर सन् 1950 में दस दांतों से हाथ धो बैठा।

कुछ दिनों बाद जोरदार पेचिश का शिकार हो गया। मगर अभी तक दवा-दारू का भूत सिर पर सवार था। गाव के दूध की छाछ के साथ एक आयुर्वेदिक दवा का इल्तेमाल

किया। पांच दिन बाद पेचिश ने बुरी तरह से धर दवाया। परन्तु स्वास्थ्य में कोई सुधार न हुआ और कमजोरी बढ़ती गई।

सन् 1952 तक कई प्रकार की बीमारियों से पीड़ित रहा। परन्तु ज्यों ही कोई रोग प्रकट होता उसे दवा की सहायता से दवाने के लिए मजबूर होना पड़ता। यद्यपि मैं दवा-दारू से उकता गया था फिर भी भय के कारण इसमें आस्था बनी हुई थी। इसे छोड़ते हुए डर लगना था कि कहीं दवा के छोड़ने से कमजोरी बढ़कर जीवन का अन्त न हो जाय।

हमारे समीप के गांव में एक मास्टर साहब रहते थे जो कुछ आयुर्वेदिक दवाओं से परिचित थे। मैंने उनसे सलाह करने की ठानी। परन्तु पता लगा कि उनके विचार काफी बदल चुके थे और अब वह खुद ही प्राकृतिक चिकित्सा पद्धति के पक्ष में थे। उनकी सलाह से मैं भी प्राकृतिक चिकित्सा शास्त्र का अध्ययन करने लगा। अब मुझे पता चला कि मेरे रोग मुक्त न होने का क्या कारण था। मेरी आंखें खुलने लगीं कि मैं वास्तव में व्यर्थ ही दर दर की ठोकरें खा रहा था।

मैं समझने लगा कि बीमारी क्यों होती है और इससे मुक्ति पाने का क्या साधन है। यह भी पता चला कि बीमारी शरीर में बाहर से प्रवेश करनेवाली कोई वस्तु नहीं है बल्कि देह में जमा मल द्रव्य से ही इसकी उत्पत्ति होती है और इस द्रव्य को दवा की सहायता से शरीर से नहीं निकाला जा सकता। वास्तव में दवा भी स्वयं एक विषैला द्रव्य है जो

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शरीर में पहले से जमा मल द्रव्य को बढ़ाता है। इससे शरीर की प्राणशक्ति क्षीण होती है।

सन् 1957 तक निरन्तर प्राकृतिक चिकित्सा संवन्धी कई पुस्तकों और पत्रिकाओं का अध्ययन किया। इस अध्ययन की सहायता से मैंने स्वयं अपनी चिकित्सा का कार्य क्रम बनाया। इससे कमजोरी कुछ दूर हुई परन्तु मन को शान्ति न मिली। इसलिए गोरखपुर जाकर प्राकृतिक साधनों को आजमाने की उत्कट इच्छा हुई परन्तु अवसर न मिलने के कारण यह अभिलाषा दब गई। फिर मैंने और भी बहुत से ग्रन्थों का अध्ययन किया जिनमें “म्यूकसलैस डायट हीलिंग सिस्टम” (प्रो. एहरट), “अवरी वाडीज गाइट टु नेचर कयोर” (श्री हैरी वैजामिन) आदि थे और इनमें बताये गये कुछ सिद्धान्तों को अपनाया। इससे स्वास्थ्य में सुधार हुआ परन्तु शान्ति का अब भी अभाव ही था।

अन्त में मुझे उन महान् आत्मा स्वास्थ्य गुरु के देहली पधारने का शुभ समाचार मिला जिनके हाथों में बहुत से रोगियों ने रोग से मुक्ति पायी थी। क्या मालूम था कि वह एक दिन मेरे गुरु के रूप में होंगे और मुझे उन संशोधित प्राकृतिक सिद्धान्तों का ज्ञान करा देंगे जिन्हें उन्होंने अपने जीवन में उतारकर कुन्दन का रूप दे दिया था। यह महान् व्यक्ति थे श्री के. लक्ष्मण शर्मा जी जो सन् 1959 में दिल्ली पधारे थे। उन्होंने डिफेंस कालोनी में एक मास का एक कैम्प लगाकर प्राकृतिक चिकित्सा के सिद्धान्तों से लोगों को परिचित कराया। मैंने भी इसी ट्रेनिंग कैम्प में नेचर कयोर की शिक्षा दीक्षा प्राप्त की। इसी कैम्प ने मुझे श्री स्वामिनाथ

जी के भी दर्शन हुए और मैं सदा के लिए श्री शर्मा जी और श्री स्वामिनाथन् जी का शिष्य बन गया। श्री शर्मा जी के प्रसिद्ध ग्रन्थों “प्रेक्टिकल नेचर क्योर”, “वाइटल इकानोमी एण्ड फास्टिंग क्योर”, “कान्स्टीपेशन, डिस्पेप्सिया एण्ड कन्संशन” आदि का भी अध्ययन किया और उनकी मासिक पत्रिका “दि लाईफ नैचुरल” का भी स्थायी सदस्य बन गया। इसकी पिछली फाइलें भी मंगाकर पढ़ीं। श्री शर्मा जी ने अपने ग्रन्थ “प्रेक्टिकल नेचर क्योर” में हर स्थान पर शक्ति मितव्ययता के नियम पर बड़ा बल दिया है जिसके पाचन के बिना रोगी अन्य सिद्धान्तों को अपनाने पर भी स्वास्थ्य प्राप्त नहीं कर सकता। इसके अतिरिक्त ‘पथ्याहार’ और ‘अहिंसा’ के नियम भी बड़े महत्वपूर्ण हैं। अब मुझे ज्ञान हुआ कि भारतीय और विदेशी लेखकों के ग्रन्थों में जो कमी हमेशा पाई जाती है उसे श्री शर्मा जी ने कितने परिश्रम और तपस्या से खोजकर पूरा किया है। इनके बिना प्राकृतिक चिकित्सा सब कुछ होते हुए भी अपूर्ण ही रहती। मैंने उनसे अपनी स्वास्थ्य समस्या के विषय में परामर्श करके निम्नलिखित प्रोग्राम को अपनाया —

1. प्रातः सोकर उठते ही शौच जाकर साधारण स्वच्छ जल से अहिंसक एनीमा का उपयोग।
2. फिर हरी ठंडी घास पर नंगे पैरों भ्रमण।
3. प्रातः 9 से 10 बजे के बीच 20 मिनट तक नंगी देह से हल्का सूर्य स्नान।
4. फिर स्वच्छ शीतल जल से स्नान।

5. 11 से 12 बजे के बीच एक हल्की चपाती और कुछ उवली हुई और कच्ची सब्जियां। इसके पश्चात् विश्राम। (शारीरिक और मानसिक परिश्रम लगभग दो घंटे ले लिए विवर्जित था।)

5. 3 और 4 बजे के बीच पेट पर गीली पट्टी (30 मिनट के लिए)।

7. 4 और 5 बजे के बीच भ्रमण।

8. सायं को उवली सब्जियों का रस।

इस प्रोग्राम से शारीरिक कमजोरी प्रत्यक्ष रूप से कुछ बढ़ी परन्तु मस्तिष्क में कुछ हल्कापन अनुभव हुआ और कुछ शान्ति भी अनुभव हुई।

एक सप्ताह पश्चात् उपरोक्त प्रोग्राम के साथ प्रातः और सायं भी सब्जियों का रस सेवन करने लगा।

उसके पश्चात् जोरदार जुकाम हुआ जो एक सप्ताह तक चलता रहा। तब सब्जियों का वन्द करके शुद्ध जल पर रहने लगा।

एक दिन एक सेर* जल का एनीमा लिया जिससे आंतों में से काफी मल निकला और तबीयत भी हल्की हो गयी।

जुकाम ठीक हो जाने पर धीरे धीरे सब्जियों के रस पर फिर उवली सब्जियों पर और कुछ दिन पश्चात् रोटी और

* अधिक पानी का एनीमा नियमित रूप से लेना वर्जित है। ऐसा एनीमा अत्यावश्यक होने पर ही लेना चाहिए और वह भी कभी कभी।

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उबली और कच्ची सब्जियों पर रहा। शनैः शनैः कमजोरी के स्थान पर शक्ति का अनुभव होने लगा और काम दिल लगाकर करने लगा। अब भी जब कभी कुछ सिर दर्द और कुछ जुकाम हो जाता है तो आहार छोड़ने या कम करके आराम करने पर ठीक हो जाता है। अब मैं स्वास्थ्य के रहस्य को समझ गया हूँ और साथ ही गुरुदेव श्री शर्मा जी के उपकार को। मैं तो भी कहूँगा —

कदर सेहत मरीज से पूछो, तन्दुरुस्ती हजार नेमत है।
सारे सुखन सही हैं लेकिन एक सुखन दोस्त।

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अर्थात् — केवल रोगी ही स्वास्थ्य के वास्तविक मूल्य को जानता है। सहस्रों सुख भी स्वास्थ्य सुख के बराबर नहीं हो सकते। जैसे मित्र बहुत होते हैं परन्तु सुहृद् एक ही होता है। भगवान् से यही प्रार्थना है कि वह हमें स्वस्थ और सम्मान से रखे।

परिवार नियोजन के कृत्रिम साधन

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जो लोग कृत्रिम साधनों को काम में लाते हैं, वे संयम का गुण नहीं सीख सकते। उन्हें उसकी जरूरत नहीं पड़ेगी। कृत्रिम साधनों के साथ भोगा हुआ विषय-भोग वच्चों का आना तो रोकेगा, लेकिन पुरुष और स्त्री दोनों की — स्त्री की अपेक्षा पुरुष की अधिक — जीवन शक्ति को वह चूस लेगा। आसुरी वृत्ति के खिलाफ युद्ध करने से इनकार करना नामर्दी है।

— महात्मा गांधी जी

करतब दिखानेवाले जानवर

(ले० श्री. जाफ्रे हौडसन)

बहुधा बालकों को मनोरंजन के लिए खेल-तमाशों में ले जाया जाता है। इन खेल-तमाशों में सरकस भी हैं जहाँ जानवर तरह तरह के करतब दिखाते हैं। यद्यपि इनसे दिल बहलता है परन्तु इसके लिए पशुओं को तरह तरह की यातनाएँ दी जाती हैं। जीव जन्तुओं के प्रेमी जनों की दृष्टि में पशुओं के ऐसे प्रशिक्षण तथा खेल-तमाशों की प्रदर्शनियाँ नीचे बताये गये मुख्य कारणों से आपत्तिजनक हैं।

प्रकृति ने निरर्थक और खतरनाक खेल-तमाशों द्वारा लोगों का जी ब्रह्माने के लिए नहीं बनाया। श्री कार्ल हगनबक ने जो पशुओं के एक ख्यातिप्राप्त प्रशिक्षक हैं अपने ग्रन्थ “जंगली जन्तु और मानव” (Beasts and Man) में लिखा है कि पशुओं को सिधाने में प्रशिक्षक को उन्हें वह कार्य करने के लिए बाध्य करना पड़ता है जो उनके प्राकृतिक स्वभाव के विरुद्ध होता है।

प्रशिक्षण और रिहर्सल छुपाकर किये जाते हैं। हाउस आफ कामन्स, लन्दन, द्वारा नियुक्त सेल्वट्र कमेटी के सन्मुख प्रस्तुत प्रमाणों से पता चलता है कि प्रशिक्षण के लिए कभी कभी पशुओं के साथ बहुत निर्दयता का व्यवहार किया जाता है।

पशुओं को एक समयानुबद्ध कार्यक्रम के अनुसार कार्य करना पड़ता है। उन्हें निश्चित समय पर अपने करतब दिखाने होते हैं। इस विषय में लन्दन ज्यूलोजिकल गार्डन के सचिव सर पीटर चामर्ज मिचल और हाउस आफ कामन्ज की सेलक्ट कमेटी के एक गवाह के विचार देखिए—

“यदि आपको शाम को सवा आठ बजे स्टेज पर अपने जानवरों के करतब दिखाने हैं तो मेरे अनुभव के अनुसार निर्दयता के दुर्य्यवहार की एक बड़ी संभावना है अन्यथा मैनेजर और जनता का असंतोष अवश्य-म्भावी है। केवल उनके प्रशिक्षण में ही निर्दयता नहीं बर्तनी पड़ती बल्कि उन्हें समय पर करतब दिखाने के लिए तैयार रखने में भी इसका प्रयोग करना पड़ता है।”

खेल तमाशें करनेवाले जानवरों को अधिक खर्च के कारण बहुत तंग अवस्था में एक स्थान से दूसरे स्थान पर ले जाया जाता है। यह बात जंगली जानवरों के विषय में विशेष रूप से लागू है क्योंकि उन्हें निरन्तर बन्दियों की अवस्था में रखना पड़ता है। यह अवस्था अनिवार्य रूप से जंगल के स्वतंत्र जन्तुओं के लिए असंतोष का कारण है। वे केवल तंग पिंजरों में ही यात्रा नहीं करते बल्कि उन्हें उनके अन्दर ही निवास करना पड़ता है। एक थियेटर में तो सिंहों को केवल ढाई फुट लम्बे कदघरों में ही रखा जाता था।

खतरनाक करतबों से स्वाभाविक प्रकृति पर बहुत बुरा प्रभाव पड़ता है। जंगली जानवरों से भरे पिंजड़े में उपस्थित व्यक्तियों को डर के मारे जो उत्तेजना होती है उससे उनके शरीर की स्वच्छता पर बहुत बुरा प्रभाव पड़ता है। ऐसी उत्तेजना बालकों के लिए बिल्कुल अनुपयुक्त और सम्य व्यक्तियों के लिए अति अयोग्य है।

पशुओं को कुछ उज़रत नहीं मिलती और ये विमुख पात्र ही होते हैं।

इन बातों की पुष्टि उपरोक्त सेलक्ट कमेटी की पूछ ताछ से होती है। 'दि टाइम्स' ने एक मुख्य लेख में बताया है कि कमेटी की रिपोर्ट से यह सिद्ध हो जाता है कि पशुओं को सिधाने और उनके प्रदर्शन में निर्दयता का व्यवहार किया जाता है। स्पष्ट प्रमाण प्राप्त होने में बड़ी कठिनाई होने पर भी कमेटी प्रमाणों की 4,000 से भी अधिक फाइलें प्राप्त करने में सफल हुई थी। इन प्रमाणों को गवाहों ने सत्यापित किया है।

इन प्रमाणों में से कुछ का विवरण नीचे दिया जाता है-

- (1) एक सिंह को पांच दिन तक बिना भोजन और जल के रखा गया।
- (2) एक कुत्ते को एक घिरनी द्वारा पिछली तांगों से ऊपर उठाया गया और उसके उदर पर प्रहार किये गये।

- (3) बाइसिकिल पर सवार एक बन्दर के नाक और मुँह से रक्त बह रहा था ।
- (4) कुत्तों को दण्ड देने के एक कोड़े के सिंरे पर सूई लगी हुई थी जिसे रिबनों द्वारा छुपाया गया था ।
- (5) नमोनिया से पीडित एक हाथी को अपने करतब दिखाने के लिए बाध्य किया गया जिसके फल स्वरूप उसकी मृत्यु हो गई ।
- (6) कुत्तों को एक ऊँचाई से धकेला गया ।
- (7) एक भालू के नाक में आठ इंच लम्बी जंजीर पड़ी हुई थी जिसका एक भाग तना हुआ था । वह न तो अपना सिर ऊपर उठा सकता था और न ही उसे मोड़ सकता था ।

कमेटी ने निम्नलिखित सिफारिशें की थीं —

- (1) एक निरीक्षक संस्था बनाई जाये जिसे इन्हें रोकने, बदलने और संशोधन करने का अधिकार हो ।
- (2) जानवरों के प्रशिक्षकों या इनका निरर्थक व्यक्तियों को रजिस्टर किया जाये ।
- (3) पुलिस, आर. एस. पि. सि. ए. के अधिकारियों तथा अन्य अधिकारियों को इन पशुओं के निरीक्षण का पूर्ण अधिकार हो ।

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- (4) विदेशों में सिधाये गये पशुओं के प्रदर्शनों को रोकने का अधिकार दिया जाय ।
- (5) बन्दरों, चिपांजियों, सिंहों इत्यादि के प्रशिक्षण और प्रदर्शन का निषेध किया जाय ।
- (6) मैकनिकल साधनों के प्रयोग को रोका जाय ।
- (7) निर्दयता के दण्डों को बढ़ाया जाय ।

कमेटी की सिफारिशों के फलस्वरूप सन् 1925 में इंग्लैंड में एक कानून पास किया गया । परन्तु वह बड़ा प्रभावहीन सिद्ध हुआ क्योंकि इसमें सिर्फ तीन सिफारिशों को ही स्थान दिया गया था । अतः आर. एस. पी. सी. ए. ने पुलिस और निरीक्षण अधिकारियों की सहायता के लिए आदेश दिये जिससे कानून का पूरी तरह से उपयोग हो सके ।

यह व्यवस्था की गई कि निरीक्षण बार बार किया जाये तथा ये कई प्रकार के हों । ये निरीक्षण विशेष रूप से प्रातः काल किये जाएं जब जानवरों का प्रशिक्षण होता है । घायल, त्वचा रोगों इत्यादि से पीडित जानवरों की चिकित्सा के लिए पशु-चिकित्सकों का प्रबन्ध हो । पक्षी, घटियाल, और मछलियाँ भी इन पशुओं में सम्मिलित थीं ।

निरीक्षण में पशुओं की निम्नलिखित बातों पर विशेष ध्यान दिया जाय :—

- (1) कपडे फाडने का स्वभाव ;
- (2) करतब और प्रशिक्षण संबन्धी सामग्री और वजनों को छुपाने के लिए बाहर से पहनने के कपडे ;
- (3) भय के कारण उत्पन्न हुए पसीने को छुपाने के लिए वाटरप्रूफ के अतिरिक्त जोडे ;
- (4) दीर्घ काल तक मोटर कार इत्यादि से बन्धे रहने के कारण उत्पन्न हुए पांवों के घाव ।

जो जानवर प्रशिक्षक के बगैर अपने करतब दिखाते हैं उनके साथ तो प्रशिक्षण के समय और भी बुरा सतूक किया जाता है । तमाशे के समय प्रशिक्षक जानवरों को डराने के लिए एक ओर लुपे रहते हैं ।

यातनाएं देने के लिए प्रयुक्त कीलों तथा अन्य साधनों के प्रयोग, निवास-स्थान, यात्राओं की सुविधाओं तथा आहार का निरीक्षण करना चाहिए । करतबों के लिए प्रयोग में लाये जाने-वाले पशुओं और पक्षियों को उनके बालों और पंखों के नीचे छुपे घावों का विशेषकर शरीर के उन स्थानों का निरीक्षण भी होना चाहिए जो यन्त्रों के बोश से कुचले और दबे रहते हैं ।

आर. एस. पी. सी. ए. की पुस्तक में ऐसे जानवरों अर्थात् कुत्तों, घोडों, गधों, खच्चरों, बन्दरों, हाथियों, शेरों, भालुओं इत्यादि के विषय में जिन बातों का वर्णन किया गया है उनमें में कुछ इस प्रकार के हैं —

लगातार जुगाली करते रहना, रीढ़ की हड्डी के बालों का खड़े रहना, समीप जाने पर पसीना आना, कांपना, चिता पूर्ण दृष्टि, सिर का अस्वभाविक ढंग से हिलाना, दांत पीसना, दुम को सिकोडना, दुम का ऊपर उठे रहना, उत्तेजना उत्पन्न करने के लिए नुकीले अस्त्र चुभाना, सिर और नाक के आसपास घावों के निशाम, फटे हुए नथने ।

दबाव देने के लिए विशेष प्रकार की कढ़ियां, बन्दरों के गले में बन्धे पट्टे (जो दर्शकों को दिखाई नहीं देते), चमड़े के बने चाबुक, त्रिशूल, पिस्तौल इत्यादि ।

दो भालुओं को एक $2\frac{1}{2} \times 6 \times 4$ फुट के पिंजड़े में रखा गया था ।

एक कुत्ते को एक ऐसे सन्दूक में रखा गया था जो इसकी अपनी लम्बाई से तीन इंच छोटा था और वह मुक्त किये जाने पर खड़ा भी नहीं हो सकता था ।

आठ शेरों को $72 \times 46 \times 54$ इंच के चार सन्दूकों में बन्द रखा गया था । इनमें से तीन शेर मेरुदण्ड सम्बन्धी रोगों से पीडित थे ।

प्रशिक्षकों द्वारा प्रशिक्षण के कुछ साधन जिसका वर्णन किया गया था ये थे — दांतों को जमूरों द्वारा निकाल देना, कुत्तों को करतब करने के लिए बाध्य करने के वास्ते उनके जबड़ों पर प्रहार करना, पैरों पर बैत या डंडे से प्रहार, नुकीली

सूइयोंवाला गले का पट्टा, सूइयोंवाली गदियां, कीलों और सूइयों से वेधना, करतव करने को मजबूर करने के लिए भूखे रखना तथा भोजन कम देना, कीलोंवाली छड़ी से नथनों पर प्रहार करना, विषैली दवाइयों का सेवन कराना जिनके प्रभाव से वे "शान्त" (मूर्छित जैसे) हो जाते थे और फिर उन्हें कोड़े मार कर दहाड़ने के लिए मजबूर करना इत्यादि।

(‘अनिमल सिठिजन’ से साभार)

(अंग्रेजी लेख का संक्षिप्तानुवाद)

प्रेम और विज्ञान

आधुनिक सभ्यता के विषय में बड़ी आपत्ति यही है कि इसमें विज्ञान के लिए बहुत अधिक प्रेम है परन्तु प्रेम-विज्ञान की मात्रा बहुत कम। कभी कभी मैं ईश्वर के विषय में यह सोचने लगता हूँ कि वह एक ऐसा प्रेमी है जो केवल तंग करना ही जानता है। प्रायः ऐसा होता है कि जो वस्तु आप चाहते हैं वह जान बूझकर आपको उससे वंचित रखता है और जिस वस्तु की आपको इच्छा नहीं होती वह जान बूझकर आपको देता है।

— सी. एच. वू.

स्वास्थ्य की कसौटी

दूसरे हमें चाहे जितना स्वस्थ और सफल समझें, परन्तु हमारे वास्तविक स्वास्थ्य और हमारी वास्तविक महत्ता को ठीक ठीक मापनेवाले हैं हमारे अपने विचार तथा हमारी अपनी अनुभूति।

— श्री स्वामी शिवानन्द परमहंस

समूचे धान का आटा

(श्री मारिस फ्रिडमैन)

हाल ही में मुझे वानकवोरी (गुजरात) में खादी और ग्रामोद्योग आयोग के अनाज विधायन विभाग के कार्यकर्ताओं से मिलने और बातचीत करने का अवसर मिला था। उन्होंने मुझे एक ऐसा चूल्हा दिखाया जिसमें ईंधन के लिए धान का छिलका जलाया जाता है। इस विषय पर विचार-विमर्श के दौरान इस बात का जिक्र आया कि धान के छिलके को महीन पीसकर चोकर के साथ मिलाने से जानवरों के लिए एक उत्तम चारा बन जाता है। इस बात के प्रमाण मैं कुछ गंधे लाये गए जिन्हें केवल धान के छिलकों पर ही रखा गया था और उनमें किसी प्रकार की भुखमरी या रोग के लक्षण दिखाई न देते थे। यदि इस प्रमाण को गार्दभ सम्बन्धी मानकर काट भी दिया जाये तो भी यह सच है कि महीन पीसे छिलके जानवरों द्वारा खाये जा सकते हैं और वे उन्हें पचाकर अपने शरीर के पोषण के काम में ला सकते हैं।

फिर सफेद चावलों की लोकप्रियता का प्रश्न आया। इसकी अपेक्षा बिना पालिश किये चावल कुछ मटियाले होते हैं। इन्हें पकाने में अधिक समय लगता है। इन्हें चवाने में भी अधिक समय लगता है तथा इनका स्वाद अधिक साधारण और घरेलू होता है। ऐसे चावल का ऊपरी छिलका सख्त होता है यद्यपि वह पौष्टिक होता है। जो इसे खाने के आदी नहीं हैं उनके पेट में इसके सेवन से कुछ अस्थायी गड़बड़ भी हो सकती है।

बूसरी ओर धान के छिलके में ही बहुमूल्य खाद्यपदार्थ विद्यमान हैं। आयोग के पास उपलब्ध सामग्री के अनुसार छिलके में ये खाद्य पदार्थ निम्नलिखित सीमा तक उपस्थित होते हैं —

प्रोटीन		3.9 प्रतिशत
चिकनाई		1.4 प्रतिशत
हल्की शर्करा (पेन्टोसन्स)		17.2 प्रतिशत

समूचे धान में खाद्य पदार्थ निम्नलिखित मात्रा में विद्यमान होते हैं —

जल		9.12 प्रतिशत
प्रोटीन	...	6.5 से 9.9 प्रतिशत
चिकनाई	...	1.6 से 2.6 प्रतिशत
निशास्ता		69.7 प्रतिशत
हल्की शर्करा (पेन्टोसन्स)		2.1 से 5.9 प्रतिशत
रेशा		7.9 से 11.5 प्रतिशत
ऐस		3.3 से 5.5 प्रतिशत

इसके अतिरिक्त समूचे धान में सभी विटामिन, खनिज लवण, और पाचक रस के एन्जाईम तत्व तो होते ही हैं।

यह प्रश्न स्वाभाविक था — जब बिना पालिश किया हुआ चावल उत्तम आहार है तथा धान का छिलका भी इतना ही पोषक है जितना आधा मक्का दूध तो क्या धान को भी मानव उसी प्रकार समूचे रूप में नहीं खाना चाहिए जिस

प्रकार दूसरे अन्न खाये जाते हैं। उदाहरणार्थ, जौ का छिल्का नहीं उतारा जा सकता और इसे छिलके समेत ही खाया जाता है; यद्यपि जौ का छिल्का चावल के छिलके से सख्त होता है। सभी अनाज छिलके समेत पीसे जाते हैं और उन्हें वैसे ही खाया जाता है। तो चावल को छिलके समेत क्यों नहीं खाया जा सकता? “रागी” (मोटा अनाज) का छिल्का अधिक सख्त और किरकिरा होता है। फिर भी इसे रागी के साथ ही खाया जाता है।

वास्तव में सूरत के निकट रहनेवाली कुछ आदिम जातियां समूचे धान को महीन पीस कर खाती हैं। जापानी लोग भी धान को पीसकर कुछ पकवान बनाते हैं। गुजरात में महिलाएँ ‘पानकी’ नामक पकवान बनाने के लिए समूचे धान का आटा बनाती हैं। समूचे धान के आटे में नमक और मसाले डालकर उसे दही में गूँथ लिया जाता है और फिर केले के पत्तों के बीच में रखकर पकाती हैं।

अधिक लोगों के लिए आहार

इस नियम को ध्यान में रखते हुए कि “जो हजम हो सकता है वही आहार है” वानकवोरी के स्थान पर एकत्रित कार्यकर्त्ताओं ने कुछ धान को बहुत महीन पीसकर (मैदे के समान महीन) आटा बनाया और उससे रोटी तथा डवल रोटी तैयार की गई जो बहुत स्वादिष्ट थी। एक बड़ी खूबी यह है कि उनमें चावल का स्वाद ही नहीं था बल्कि खाने में बाजरे का स्वाद आता था। यह ‘ठंडा’ भोजन है और पूर्णतया विशुद्ध होने के कारण इससे पेट भी जल्दी भर जाता

है। शीघ्र वृत्ति हो जाने के कारण बहुत ढूंस ढूंस कर खाने का डर भी नहीं रहता। इससे यह अनुमान लगाया जा सकता है कि पालिश किये हुए चावल से जितने व्यक्तियों का पेट भरता है उतने ही वजन के धान के आठे से उनसे दुगुने व्यक्तियों की ऊपर पूर्ति हो सकती है।

धान के आठे के गुणों का मूल्यांकन करने के उद्देश्य से कुचामन (राजस्थान) और दिल्ली में भी कुछ ऐसे ही प्रयोग किये गये जहां धान को पीत कर महीन आठे से रोटियां बनाकर खाई गईं। सभी ने इस भोजन को पसन्द किया और इसके सेवन से किसी भी व्यक्ति को किसी प्रकार की हानि नहीं हुई।

अनुसन्धान की आवश्यकता

धान के आठे की पाचनता, पौष्टिकता तथा इसके दीर्घ-कालीन प्रभावों के गुण-दोषों को आंकने के लिए एक पूर्ण अनुसन्धान-कार्यक्रम की आवश्यकता है। यह एक नयी खाद्य विधि है। इसका उपयोग करने के नये तरीके खोजने और उनका मानकीकरण करने की बड़ा जरूरी है।

जैसा कि निम्नलिखित आँकड़ों से स्पष्ट है यह प्रयत्न सार्थक सिद्ध होगा।

भारत में धान का वार्षिक उत्पादन 600 लाख टन होने पर मिलों से केवल 360 लाख टन पालिश किया हुआ चावल प्राप्त हो सकता है। लगभग 60 लाख टन बीज के लिए चला जाता है और शेष 180 लाख टन धान या तो

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छिलके के रूप में नष्ट हो जाता है या जानवरों को खिला दिया जाता है। इसका यह अर्थ हुआ कि अन्न के उपलब्ध साधनों में से 30 प्रतिशत प्रतिवर्ष नष्ट कर दिया जाता है जिसका मूल्य कई सौ करोड़ रुपये बैठता है। यदि 10 प्रतिशत बीज के लिए छोड़कर शेष समस्त धान को पीसकर आटा बना लिया जाए और 1,000 कैलोरी प्रति व्यक्ति प्रतिदिन के हिसाब से लोगों को खिलाया जाये तो यह 60 करोड़ लोगों के लिए पर्याप्त होगा। यह भारत की वर्तमान जनसंख्या से अधिक है। अन्य 1,000 कैलोरी दूसरे अनाजों, दालों, तेल के बीजों, फलों, सब्जियों, दूध आदि से प्राप्त की जा सकती है।

व्यर्थ नाश

हम न केवल धान के छिलके को ही फेंक देते हैं बल्कि जब भी धान को 'पालिश' या 'साफ' किया जाता है तभी अन्न का व्यर्थ जाना अनिवार्य है। कूटने, पालिश करने, छानने, छिलका उतारने, सार निकालने से हम अनाज का व्यर्थ नाश करते हैं। सूझ बूझ से काम लेने और अनाज को विशुद्ध रूप में बिना छाने प्रयोग करने से हमारी अनाज सम्बन्धि सप्लाई दुगुनी हो जायेगी। इसके लिए नयी मशीनों की आवश्यकता नहीं। सभी सूखे खाद्य पदार्थों का आटा अधिक उपयोगी सिद्ध होगा। वह आसानी से पच जायेगा और उससे अच्छा पोषण मिलेगा।

यह बात स्वयं ही उत्साहवर्धक है कि अनाज को व्यर्थ न गंवाने से हमारे खाने के लिए पर्याप्त अनाज

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निद्रा, आहार और शक्ति

प्रश्न - आप कहते हैं कि नींद से शरीर को शक्ति मिलती है। आप यह भी कहते हैं कि भोजन से प्राणशक्ति का हास होता है तथा भोजन प्राणशक्ति का स्रोत नहीं है। परन्तु मेरा तथा मेरे अन्य साथियों का अनुभव इसके सर्वथा उल्ट है। हम प्रातः जब सोकर बिस्तर से उठते हैं तो हम में कोई विशेष स्फूर्ति नहीं होती। बल्कि हम कुछ थकावट अनुभव करते हैं। ऐसा लगता है जैसे शरीर में जान न हो। ज्यों ज्यों दिन चढ़ता है हमें शनैः शनैः स्वयं को क्रियाशील बनाना पड़ता है। शाम को हमारे शरीर में अधिक स्फूर्ति होती है। हम समझते हैं कि इसका कारण यही है कि हम दिन में जो खाते पीते हैं उससे हमारे शरीर में ताकत आती है। हम में प्रातः स्फूर्ति नहीं होती। अतः हम आप की इस बात की स्वीकार नहीं कर सकते कि नींद से शरीर की शक्ति मिलती है। यदि भोजन से प्राणशक्ति का हास होता है, जैसा कि आप कहते हैं तो हमें शाम को कमजोरी अनुभव करनी

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उपलब्ध होगा। हमें दूसरों के आगे हाथ पसारने की आवश्यकता नहीं पड़ेगी और न ही विदेशों से खरीदने की आवश्यकता होगी। हमें केवल इतना ही करना है कि हम आहार को उसी रूप में सेवन करें जैसा ईश्वर ने हमें यह दिया है। ऐसा करने पर हम निर्भय हो जायेंगे।

(अंग्रेजी से अनूदित)

चाहिए। परन्तु यह बात नहीं है। क्या आप इस शंका का समाधान करने की कृपा करेंगे ?

उत्तर — मैं आपके प्रश्न को संक्षिप्त रूप में तीन कारणों से रखता हूँ — “नींद अनावश्यक है क्योंकि इससे हमें स्फूर्ति नहीं मिलती। भोजन से हमें शक्ति मिलती है। क्या हम इच्छानुसार भोजन करके नींद का त्याग नहीं कर सकते क्योंकि नींद से व्यर्थ समय नष्ट होता है ?” यदि मैं आपके प्रश्न को ठीक समझा हूँ तो मैं आप से केवल इतना कहूँगा कि आप इसे करके देखें। कुछ दिनों न सोकर देखिए और भोजन से शक्ति प्राप्त कीजिये। मुझे विश्वास है कि आप नींद को त्यागने का विषय प्रयोग नहीं करेंगे क्योंकि इससे आप पागल हो जायेंगे। आप अच्छी तरह समझते हैं कि नींद के बिना आपका गुजारा नहीं होगा। चाहे आप गहरा नींद सोएं या नहीं परन्तु आप जितना सो सकते हैं उतना नींद आपके लिए अनिवार्य है। अन्यथा आप अपने स्वास्थ्य को खो बैठेंगे।

अब मैं आपको बताता हूँ कि आप सुबह कमजोरी का अनुभव क्यों करते हैं और शाम को “स्फूर्ति” का अनुभव क्यों करते हैं।

यह सच है कि आजकल अधिकतर व्यक्ति नींद लेने में भी ताजादम नहीं होते।

सोते समय जिन लोगों के मस्तिष्क में तनाव रहता है अथवा जिनको बहुत शारीरिक थकावट होती है वे सुपाने उठने पर स्वयं को ताजादम महसूस नहीं करते। सोते समय जिन व्यक्तियों का मस्तिष्क शान्त होता है तथा जो सोने में

पूर्व कुछ आराम कर लेते हैं अर्थात् जो सोते समय बहुत अधिक थके हुए नहीं होते, वे प्रातः उठने पर बिल्कुल ताजादम होते हैं।

जिन लोगों का पेट सोते समय ज्यादा भरा हुआ होता है वे भी सुबह उठने पर ताजादम नहीं होते। जो व्यक्ति रात को खाते समय संयम से काम लेते हैं और खाना खाने के कम से कम दो घण्टे बाद सोते हैं, उन्हें बहुत मीठी और गहरी नींद आती है। जब वे सुबह उठते हैं तो बिल्कुल ताजादम होते हैं।

जिन्हें कोई मानसिक प्रलेप होता है (जो दिन में किसी के साथ झोखा या मिथ्या व्यवहार करते हैं या अपना काम पूरी निष्ठा से नहीं करते आदि) उन्हें अच्छी नींद नहीं आती और वे सुबह उठने पर शरीर में कमजोरी महसूस करते हैं। इसके विपरीत जो लोग दिन में अपने कर्तव्य का भली प्रकार पालन करते हैं और सोते समय जिनके मन में क्रोध, क्षोभ, या किसी प्रकार की कोई उद्विग्नता नहीं होती और न ही किसी के प्रति कोई बुरी भावना होती है, उन्हें मीठी नींद आती है और वे सुबह उठने पर बिल्कुल ताजा होते हैं।

जो लोग दिन में अपने समय और शक्ति व्यर्थ गंवाते हैं वे इस प्रकार की मीठी मीठी थकावट का अनुभव नहीं करते जिससे वे नींद के हफदार हो सकते हैं। उन्हें जो थोड़ी बहुत नींद आती भी है वह हल्की नींद होती। यही कारण है कि जब वे उठते हैं तो उनमें पूरी शक्ति नहीं होती। जो लोग अपने समय का तथा अपनी शक्ति का सदुपयोग करते हैं सोते समय उनका चित्त प्रसन्न होता है, उनको आन्तरिक

प्रसन्नता होती है। अतः उन्हें नींद भी खूब गहरी आती है। सुबह जब वे उठते हैं तो बिल्कुल ताजा होते हैं। जिनमें सोते समय मानसिक उत्तेजना या मानसिक तनाव होता है उन्हें अच्छी प्रकार नींद नहीं आती। अतः जब वे सुबह उठते हैं तो वे थके हुए होते हैं जो अपने चित्त को शान्त रखते हैं भली प्रकार सोते हैं और उनमें नींद के समय शक्ति भर जाती है।

रोगियों को भी — रोग चाहे मासूली हो या दारुण — अच्छी नींद नहीं आती। शारीरिक पीड़ा और फ्लेश से व्यथित रोगी तो बहुत कम सो पाते हैं। वे भी सुबह उठने पर ताजा महसूस नहीं करते। उनके संबन्ध में ऐसा होना स्वाभाविक है। इनकी तुलना में वे लोग जिनका स्वास्थ्य अच्छा होता है और जिन्हें किसी प्रकार का शारीरिक तथा मानसिक रोग नहीं होता भली प्रकार सोते हैं। जब वे सुबह उठते हैं तो बिल्कुल ताजा अनुभव करते हैं।

संक्षेप में नींद में शरीर में शक्ति का संचार पूर्णतया निम्न अवस्थाओं में ही संभव है :—

1. व्यक्ति विशेष को सोते समय किसी प्रकार का शारीरिक अथवा मानसिक फ्लेश न हो और उसमें किसी प्रकार का तनाव न हो।
2. वह रात को अधिक खाना न खाये।
3. उसने पिछले 12-15 घण्टों में अपना समय क्रियात्मक कार्यों में व्यय किया हो और ऐसा करने से उसे सन्तोष हुआ हो। सोते समय उसे पूर्ण सन्तोष हो कि उसने अपना काम पूरी लगन से किया है।

4. सोते समय वह शारीरिक और मानसिक पीडा से मुक्त हो।
5. सोते समय उसके मस्तिष्क में किसी प्रकार की उत्तेजना अथवा दबाव न हो।

सुबह ताजा अनुभव न करनेवाले व्यक्तियों को स्वयं इस बात का पता लगाने की चेष्टा करनी चाहिए कि किस कारण नींद में उसके शरीर में शक्ति का पूरी तरह संचार नहीं होता। कारणों का पता चल जाने पर और उन्हें समूल नष्ट कर लेने पर उसे पहले की अपेक्षा अच्छी नींद आने लगेगी। तब उसे अन्तर का स्वयं पता चल जायेगा और वह सुबह उठने पर बिल्कुल ताजा अनुभव करेगा।

नींद की मात्रा का इतना महत्व नहीं जितना इसके गहरेपन का है। स्वास्थ्य के अच्छा होने पर ही अच्छी नींद आ सकती है और प्राकृतिक चिकित्सा के नियमों पर चलने से ही अच्छा स्वास्थ्य प्राप्त हो सकता है।

अब मैं प्रश्न के दूसरे भाग का उत्तर देता हूँ। आप कहते हैं कि आप सायं को अधिक शक्तिशाली अनुभव करते हैं और आप इसका कारण दिन में सेवन किये गये भोजन को मानते हैं। संभवतः आप अपना भोजन प्रचलित ढंग से ही बनाते हैं। आप दिन में कुछ उत्तेजक पेयों जैसे चाय, काफी का भी सेवन करते हैं। आजकल भोजन में मसाले काफी मात्रा में डाले जाते हैं, तली हुई चीजें, नमक आदि होते हैं। इनसे पाचक अंगों की श्लेष्मयुक्त झिल्ली में उत्तेजना उत्पन्न होती है। “काफी” और “चाय” में “कैफीन” नामक जहरीला

तत्व होता है। थोड़ी थोड़ी मात्रा में यह जहर हमारे शरीर में मिलता रहता है और स्नायुमण्डल को उत्तेजित करता है। इससे आपको ऐसा लगता है कि जैसे दिन चढ़ता जाता है वैसे आप में अधिक शक्ति आती जाती है। नाडियों में भी ज्यों ज्यों उत्तेजना बढ़ती है आप अधिक "शक्ति", अनुभव करने लगते हैं। यह सरासर भ्रम है। सच तो यह है कि अधिक से अधिक शक्ति नष्ट होती जाती है। यही कारण है कि आपकी नींद उत्तरोत्तर कम होती चली जाती है और नींद में आपके शरीर में शक्ति का संचार बहुत कम होता है। उपयुक्त तथ्यों को ध्यान में रखते हुए आपको स्वयं कारणों का पता लगाना चाहिए। आपके शरीर में वास्तव में वही शक्ति है जो आप प्रातः उठने पर अनुभव करते हैं। दिन बीतने के साथ साथ आप अपने में जिस शक्ति का अनुभव करते हैं वह वास्तव में आहार से प्राप्त शक्ति नहीं बल्कि शरीर के शक्ति भण्डार से ली हुई शक्ति का अपव्यय है। बाह्य पदार्थों से किसी प्रकार की शक्ति नहीं मिलती। शक्ति तो बाह्य पदार्थों से शरीर को मिल नहीं सकता। उपयुक्त मात्रा में ठीक प्रकार का भोजन खाने से शरीर के तन्तुओं और स्नायुओं की मरम्मत करने में कुछ सहायता मिल जाती है परन्तु इससे किसी प्रकार की शक्ति नहीं आती; क्योंकि इसमें यह क्षमता ही नहीं है। दूसरी ओर खान-पान में गलती करने से तो शरीर को स्नायुओं और तन्तुओं की तोड़ फोड़ की मरम्मत करने की शक्ति भी नहीं मिलती। इससे शरीर के ढाँचे पर भी घुरा प्रभाव पड़ता है। खान-पान में ललती करती से मनुष्य अपच रोग का शिकार हो

जाता है और इससे उत्पन्न होनेवाले परिणामों की रोकथाम के लिए उत्तरोत्तर अधिक शक्ति व्यय होती चली जाती है।

हमें याद रखना चाहिए कि “पाचन” एक क्रिया है और कोई भी कार्य शक्ति के व्यय के बिना नहीं हो सकता। इसमें कोई सन्देह नहीं कि भोजन खाने से हमारे शरीर में अवयवों और तन्तुओं की कुछ सामग्री मिलती है परन्तु यह भोजन के पच जाने पर ही संभव है। इसका यह अर्थ हुआ कि भोजन को पचाने में प्राणशक्ति का व्यय होता है।

किसी प्रकार का भी काम करने से प्राणशक्ति खर्च होती है। शरीर को भोजन को पचाने के लिए परिश्रम करना पड़ता है और इसीलिए हमने कहा है कि भोजन प्राणशक्ति का स्रोत नहीं हो सकता। इससे प्राणशक्ति व्यय होती है।

काम में ताकत खर्च होती है। विश्राम से, और नींद विश्राम ही है, शक्ति पुनः प्राप्त की जा सकती है।

सोने पर शरीर में किस प्रकार शक्ति भर जाती है यह एक रहस्य है। काल का शान्तरों से बुद्धिमान् महापुरुषों ने निरीक्षण करने के पश्चात् जो सार निकाला है उससे हमें बहुत हद तक इस बात का पता चल गया है कि किस हालत में नींद में पूर्णतया तथा संतोषजनक ढंग से शरीर में प्राणशक्ति भर जाती है और कौन सी हालतों में ऐसा नहीं होता।

— एस. स्वामिनाथ

21—June '67

विचारशीलों के लिए विचारणीय बातें

आत्म-संयम

आत्म-संयम से आपकी शक्ति बढ़ती है। आत्म-संयम अति पावन है। आत्म-संयम से आपके पाप धुल जायेंगे और आप को शक्ति के उपहार की प्राप्ति होगी। तदोपरान्त आपको परमानन्द की प्राप्ति होगी।

आत्म-संयम के समान कोई अन्य कर्तव्य नहीं। आत्म-संयम संसार में श्रेष्ठतम गुण है। आत्म-संयम द्वारा आप इस संसार में और अगले जन्म में भी आनन्द का अनुभव कर सकते हैं। आत्म-संयम के गुण से सुसज्जित होने पर आप महान गुणों को भी प्राप्त कर लेंगे।

संयमी सुख की नींद सोता है और सुखी ही जागता है। वह संसार में भी सुखी ही भ्रमण करता है। वह सर्वदा प्रसन्नचित्त रहता है।

संयम विहीन व्यक्ति सदा ही दुःख भोगता है। वह अपने ऊपर भी बहुत सी विपत्तियां लाता है। ये सब उसके निजी दोषों का ही फल होते हैं।

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24 Outram Square, New Delhi-1.

1-Jan. 68,

Sarma's Nature-Cure Sanatorium

Founded by : Sri K. LAKSHMANA SARMA
Ganeshnagar, Pudukkottai, S. Ry.

Director : L. TYAGARAJA SARMA

The Sanatorium is situated in an ideal spot in the north-eastern corner of the town bordering on the forest, with two rain fed tanks in close proximity.

While undergoing treatment the patients are taught the principles of Nature-Cure so that they may become their own doctors and also be able to treat the members of their families.

In summer the heat in Pudukkottai is ten degrees less than Delhi, Allahabad and Vijayawada in the North. It is not very cold in winter. Good vegetables and tender coconuts are available all through the year.

Each patient is given a separate room with open space all round. The rooms are electrified and provided with wooden cots to sleep on, and a spinal bath tub. Patients should bring their own bedding. In winter only the nights will be cold and woollen blankets, or cotton razai will be necessary. Among warm clothing a sweater and socks will do.

Pudukkottai is on the Madras—Rameswaram line about 400 k. m. south of Madras. Rameswaram Express passes through this place. All Express trains leave Madras Egmore in the night and the Rameswaram Express arrives here in the morning at 7-00. The Town Bus takes passengers from the station. From Brindavan Hotel bus stop horse juktas will be available for Ganeshnagar for 60 to 75 ps. Taxis from station to Ganeshnagar can be arranged if advance intimation is given.

Charges including rent, food and treatment per week Rs. 60; per day Rs. 15. Special charges for those who need constant attention.

Fee for consultation in person or by post Rs. 5.

All charges are payable in advance.

For any further information please write to the Director. Ascertain the availability of accomodation before proceeding.

Address for telegram : Sanatorium, Ganeshnagar,
Pudukkottai-1. (Tiruchirapalli Dt.)

The Life Natural

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NO. 1

NORMAL LIVING

It is rather very surprising that in this age of reason and Science, even quite intelligent people take it for granted that the advocacy of healthy living involves a grim obedience to a new decalogue of prohibitions a denial of light-hearted fun and joy in life and an habitual attitude of stern pursuit of other-worldliness.

Yes, they have only taken it for granted, without having ever bothered to find out whether or not their ideas are correct. All the same, they go on telling everyone they come across that the principles of Nature-Cure are difficult of observance in daily life. And so, the lie spreads that all what the Nature-Curists suggest is impractical, with the result that even where some chronic patients declared incurable by medicos take to Nature-Cure, they follow its principles only for a limited time; as soon as they recover health to some extent, they switch back to their earlier unhygienic ways of life, under the assumption that they cannot 'enjoy' their life if they continue to stick to the practice of Nature-Cure.

Let us examine the issues involved in some detail.

Does the practice of the principles of Nature-Cure involve a 'grim obedience to a new decalogue of prohibitions'?

An answer to this question is clearly in the negative. It is not that we want to prohibit any one from doing anything really useful or constructive, in the interest of his/her health. If we sound a note of caution or warning against the use of stimulants, sedatives or drugs, it is because these are not basic needs of living but poisons having no physiological value whatsoever. If we suggest to people that they should avoid using refined and processed foods, etc., it is because these are nutritionally speaking, very harmful to the organism;

We are convinced—and we can convince any one having an open mind—that faulty feeding and impoverished food clog the body, confuse its inherent sanity, blunt its sensitivity, thwart the bright fountain of life and spoil its beauty, strength and grace. Hence we advocate food reform.

Would any sensible person term any of the following as prohibitions :

- (1) not eating too much or too often;
- (2) not eating refined, stale, spoilt, processed foods;
- (3) not consuming poisons as these have no physiological value;
- (4) not eating predominantly acidic foods;
- (5) not indulging in any activity resulting in unnecessary waste of vitality and energy;

If we advocate sun-baths, air-baths, etc., if we advocate the use of simple cloths (as opposed to the use of synthetic fabrics, etc. considered fashionable in modern society), it is because these are very helpful in the maintenance of health. We do not advocate these for ascetic reasons.

If we advocate drugless living, if we advocate Nature-Cure, it is because the drug methods are suppressive and very harmful in the long run. The drug-caused diseases are more serious and dangerous than the diseases which were originally sought to be dealt with by drugs. The drug way is no way to health.

It is possible to regain health and to retain/improve it only in the way Nature intended it—the physiological way. This is what Nature-Cure advocates.

The wrong ways of living may be very very tempting, alluring and the happy-go-lucky individuals with escapist tendencies may take to these. And it may be that these are in a majority in present-day world. These may very well say that the right ways of living (which are unconventional, hygienic, advocated by the Science of Nature-Cure) will deprive life of all its fun and joy, that it is all asceticism or other-worldliness.

The individual who follows the conventional ways of living (which includes a free use of refined and processed foods, drugs, stimulants and sedatives, etc.) will so upset his bodily working that it is he (and *not* the Nature-Curist) that will be deprived of joy and fun in life.

We want every one to live healthy. We want every one to have health-consciousness and keep away from unhealthy practices. We want everyone to become his/her own doctor, so that there will be no opportunity for any professional healer [of any system to dupe the patient or to mislead or misguide the patient. We want everyone to enjoy perfect health of body, mind and spirit and that is why we advocate the adoption of Nature-Cure principles in daily life. We shall call a spade a spade; we shall mince no words. Drugs and vaccines and serums cannot help anyone to prevent disease or to cure it. Processed and refined foods would only spoil the health further. The world has tried these long enough and chronic and degenerative diseases are ever on the increase. The only sane, sensible, way out of this distressing situation is to popularise the adoption of Nature-Cure among the people. Let health become the fashion. Let people bid good-bye to the wrong ways of living advocated by vested interests.

Natural Living (living in accordance with the Laws of Nature) is Normal Living. We call upon our readers to help us in our Crusade against the drug-mongers, drug-dispensers and dope-distributors.

SCANNING THE NEWS

COMPLICATIONS OF SMALLPOX VACCINATION

The following is extracted from *Animals' Defender* (London, May 1967) :

"During 1963, out of the 14 million people in the United States who were vaccinated against smallpox, 433 suffered from complications directly attributable to their vaccination. Seven patients died, two from eczema vaccinatum and five from postvaccinal encephalitis. Most of the complications occurred in primary vaccinations....."

(From *World Medicine*, March 21st, 1967),

"Still on the subject of complications following vaccination, *The Evening News* (Portsmouth) dated 23rd March 1967, reports the death of a woman from West Leigh, Portsmouth, who died of toxæmia as the result of generalised vaccinia.

"At the inquest the City Coroner recorded a verdict that the death was due to 'natural causes'.

"Natural causes indeed!"

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LEARNING WHILE ASLEEP

Don't you sleep well? You may then be a good learner. You may learn better than a person who sleeps soundly.

So says a news item in the *Indian Express* (New Delhi, June 15, 1967). Here is an extract therefrom:

"Parapsychologists have good news for bad sleepers. They are good learners.

“Work done in the USSR and India shows that learning is not only possible but easy while one is asleep. Those who are suggestible and get hypnotised easily are better learners. And it is only one person in ten who is hard to be hypnotised.”

Learning is not merely remembering facts. A person in semi-sleep may be able to ‘hear’ what is told to him and may perhaps even remember it, but it is wrong to assert that he has ‘learnt’ anything.

Learning is possible only when one is mentally alert and not when he is half asleep. Learning is possible only when one is having a healthy nervous system which a bad sleeper can never have.

Learning is not memorizing, cramming, remembering, mugging up facts. Learning is not to be bracketed with the receiving of suggestions by a passively hypnotized subject. Only a person with a keen power of discrimination can learn. And a bad sleeper is bound to be irritated mentally, practically all the time. A bad sleeper will require, coffee, tea, stimulants. He cannot have the keen power of discrimination essential to learning.

Medicos have by and large been misleading people. It looks as if psychologists and parapsychologists are vying with the medicos in this regard.

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VINOBA ON BRAHMACHARYA

The Sarvodaya (Thanjavur, April 1967) carries an article by Shri Suresh Ram containing a gist of the talks which Shri Vinobaji had with people, during the pada yatra at village Lakminarayanapuri in Dharbhanga district in Bihar. Here is an extract therefrom:

Two young men from another village came to Vinoba. Both were highly disappointed with life: one of them because he had failed in his B. A. examination and the other because he had badly lost during the elections. They asked Vinoba what to do to get rid of their despair.

"In one word," replied Vinoba, "the answer to your questions is *Brahmacharya*."

Clarifying it he added, "Those who follow *Brahmacharya* never lose their courage. They are guided by the inner light which is always burning bright. Their life takes the shape of a ceaseless ascent up the hill."

"What is the role of education?"

"Our ancient rishis taught us that there are two aspects of education: attainment of knowledge and fulfilment of moral vows. These days in India they absolutely ignore the latter and what they impart by way of the former is quite superficial. But *Brhmacharya* helps you to educate yourself as nothing else does."

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"KNOW MORE ABOUT DISEASE AND LESS ABOUT HEALTH"

Prevention (U. S. A., October 1966) reports: "In the United States, a dissident group of dentists and doctors has formed the Southern Academy of Clinical Nutrition to use themselves as guinea pigs and obtain information about nutrition. Meeting in Tampa, Florida, in October 1965, this group of 128 professional healers issued the following statement :

'Many of us have concluded that we know more and more about sickness and disease, and less and less

about health, and that our failure in prevention ensues from this general lack of knowledge concerning optimal health.'

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ANAEMIA IN THE YOUTH AND THE WORKING CLASSES

The Navbharat Times (New Delhi, 14th June, 1967) carries a news item according to which the Chairman of the Public Health Committee of the Corporation of Delhi is greatly worried over the anaemic condition of 90 per cent of the youth and 80 per cent, of the labour class.

Who is responsible for this condition?

In answering this question, we would like to mince no words. The food-processors, the food-manufacturers are solely responsible for this.

If the authorities are really worried about the bad health condition of the people, then let them ban the milling of rice, processing of wheat-flour, the tinning and bottling of foods, use of chemical fertilisers in the fields, use of insecticides and pesticides in the foods, etc.

If the authorities are really worried about the poor health condition of the people, let them start an intensive campaign to educate the people on principles of Nature-Cure and let them take steps to provide the people with the right type of natural, unspoilt, unadulterated, foodstuffs. Let them not foist vaccinations and inoculations on the people and poison their bloodstream.

So long as the soil is poisoned with chemical fertilizers, so long as insecticides and pesticides are

being used, so long as milling and food-processing are not only allowed but encouraged by the State, the poor health condition of the people will continue to be there. Neither the free supply of synthetic vitamins nor drugs can help such people.

Will the vested interests allow the authorities to act rightly? We doubt it. As before, the vested interests will overwhelm the authorities and make them act only to continue to keep people unhealthy, for this way alone lies the prosperity of the vested interests. In the guise of 'solving' the problem, the vested interests will plan for more medication of the unfortunate sufferers. And the 'Welfare State' may well become a tool in their hands in this disease-making process!!

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AND NOW SNAKE VENOM

Speaking at the Indian Science Congress sessions held at Varanasi, on the 6th January, 1968, Dr. P. J. Deoras, is said to have remarked (this was reported in *The Hindustan Times*, New Delhi, January 7, 1968): "If you possess a snake keep it—its venom is costlier than gold."

According to Dr. P. J. Deoras, the demand for snake venom was increasing for treatment of such deadly diseases like cancer.

It is unfortunate that people are led to believe by scientists of this type that poisons could cure diseases. And all sorts of venoms are being injected into the bloodstream of the unsuspecting masses in the name of 'cures'.

We ask: "Is this science?" The scientists do not answer. Only we hear the echo back,

The Common Cold-The Natural Way To Cure It

(K. Lakshmana Sarma)

The common cold in its primary, acute form, is not exactly a disease, but rather a warning that the person is making overdraft upon his health-future. There is a current saying concerning this affliction: Stuff a cold and starve a fever. The meaning is that if you stuff your cold you will then have a fever, which will force you to go without food: therefore it really means that the wiser way is to fast in advance, while it is only cold, so as to avoid the fever.

Civilized man is so wedded to his daily routine of eating and drinking, that he will not consent to fast on any account. He believes that food is the source of strength and is therefore inclined all the more for being sick. This explains the fact that colds persist for quite a long time. There is no medicine for curing it. Nor is there any means of preventing it, except by the practice of self-denial and self-control in eating.

A cold is just Nature's way of eliminating some of the morbid substance accumulated in the blood and tissues, due to unhygienic living. To seek to suppress it any how is therefore wrong. Suppression either makes it chronic and complicated—involving the delicate structures, called sinuses—or leading to serious forms of cough, involving the breathing machinery. Then the cure of it becomes more difficult and takes more time. It is better to be wise in time and to allow the cold to take its own course.

The Common Cold-The Natural Way To Cure it 13

Just like all other diseases, the cold is due chiefly to the violation of the two great laws of Health, viz., Vital Economy and the eating of Positive Foods. Where these two laws are respected, the catarrhal accumulations do not form, and there is no need for their expulsion by means of a cold. Hence the proper remedy is to make amends for the past disobedience, by obeying these laws more thoroughly. Fasting is therefore needful while elimination is going on, and dieting with positive foods afterwards. When the trouble has been made chronic, there must be alternations of positive dieting and fasting. There is no other way of getting a radical cure.

When the cold has persisted for a long time, it is possible that eruptions resembling boils may form on the inside of the nose, giving rise to severe pain. This pain is due to a great deal of heat in the affected parts. Hence it can be relieved quickly and for a considerable time by immersing the face in a basin half-filled with very cold water. This is perfectly safe if one is able to suspend breathing for a few seconds at a time. As the immersion can be repeated again and again, until the local heat is allayed, it will not be necessary to go without breathing for too long a time. This is called facial bath. It helps also to dislodge the mucus from inside the nose. It can be repeated as often as needful, until the trouble subsides naturally. This is enough for immediate relief. The *radical* cure comes through fasting and curative dieting.

It may be noted here that *sattvik* herbal juices diluted in water should be drunk daily at least once, to

furnish the organic salts that are needed for hastening the cure, but which may be more or less wanting in the blood-stream. Of all foods, herbs are richest in these essential materials for aiding the cure. How the cure comes is Nature's Mystery. It is enough to know that it comes about in all cases where the patient fulfils his part according to the blessed Science called Natural Hygiene. The more a man knows the less he knows. On the other hand the man who is innocent of the technical knowledge called medical science is on the safe side, provided he knows that he himself is to blame for the visitation, and is willing to make amends for his previous back-slidings.

Diet and fasting are like the two wings of a bird. As the bird is able to fly only if both the wings are serviceable, so the patient rises to a higher level of health if he practises both dieting positively and fasting.

These two are the most indispensable of all the five natural medicines. But the other three aids, namely improved breathing, basking and the water-cure, are also to be used where the catarrhal matter is excessive and is being slowly expelled.

An active state of mind and body, as well as some minimum exercise, is also necessary.

When we do our part, we may, as a rule, be sure that Nature will do Hers without fail. If these simple hints are borne in mind and are carried out, there will be no need to call in a doctor or a *vaid*, or even a 'Nature-Curist': for Nature-Cure is a liberating science.

STIMULATION AND ENERVATION

(Dr. Jesse Mercer Gehman)

In practically every quarter of the world we find 'stimulants' of varying strength and intensity being used in varying degrees.

The more primitive the people, the less they feel the need for stimulation. They are too busy supplying the actual needs of the body, i. e., food, shelter and raiment.

The more civilized man has become, the more the desire for stimulants has become; and hence the more they have been used, mainly because man loses his sense of values and wants so much more than he needs.

It is unfortunate for us that the term 'stimulation' should come into such misuse as we see it to-day.

Wherever the term is used we begin to visualise alcoholic drinks, drugs, tobacco and the even more common addictives of tea, cocoa and coffee.

Yet these should not bear the designation of 'stimulant', but rather 'Depressants' or 'Enervants', for their end result is to depress, enervate and weaken. While the end result of the genuine stimulants are to enliven and strengthen, and so for the sake of clarity we will use both terms and indicate stimulant in quotation thus: 'Stimulant'.

NATURAL STIMULATION VERSUS ENERVATION

There is a school of thought which rejects the idea of all stimulation with which we agree in principle so far as forced stimulation, which is 'Enervation', is concerned.

But when we consider that there would not be any bodily function without the natural stimulation of food, physical activity, water, air and sunshine, we are led to disagree.

As a matter of fact, it is a series of natural stimulations, which encourages or produces natural physiologic action of all kinds. Mere sight and order of food will cause the mouth to water—stimulation of the secretory glands of the mouth.

The tasting of food in the mouth, even before it is swallowed, causes the juices of the stomach to flow i. e., stimulation.

The deeper breathing induced by walking faster causes greater oxygenation of the blood, increased digestive ability, and the two combined, accelerate elimination by way of the skin, lungs and bowels—more stimulation, so we see that stimulation is not the terrible thing some would have us believe.

It is part and parcel of that wonderful phenomena manifest in the physiological functions of the human body.

The nomenclature is definitely erroneous. All alcoholic drinks, tobacco, tea, coffee, cocoa, *marijuana*, are ENERWANTS or Depressants purely and simply not one of them contributes a stimulant effect; but rather the exact opposite.

Certainly no one who has observed a man or woman after drinking could by the widest stretch of the imagination consider the individual to be stimulated “as is the person who responds to food, air, sunshine, relaxation and physical activity.”

All the genuine stimulants, pure food, good water, fresh air and physical activity encourage more life and activate the body and mind.

All of the so-called 'stimulants', actually the depressants and enervants, retard the life processes, produce enervation, exhaustion and eventually death.

Never has an alcoholic drink of any kind, or coffee, or tea, or tobacco, or marijuana or any other form of 'stimulants', so-called, or additives, contributed one iota to life, alertness and energy.

Yes, all these substances give a temporary respite from facing reality. But even that fleeting period is illusory as the drug has so affected the nervous system of the user that enervations and the eventually nervous exhaustion they bring are unnoticeable.

And as the 'shot' wears off, another must be taken to continue the narcosis and so on and on *ad infinitum*, until the user is never 'at his or her best', without the accustomed 'stimulants.'

All so-called 'stimulants' (actually 'enervants') have a common effect. They all whip up but do not stimulate—they whip the tired body while destroying the signal of tiredness, with the result exhaustion comes unless more of the drug or addictive is used. What would you think of a signal man or a traffic manager if the green signal 'go' appeared when the signal should be 'RED' to stop? Yet that is what the people who use additives constantly do to their bodies by whipping their psychological systems and minds into action while the watchman, the nervous system, is prevented from giving the signal of tiredness and exhaustion.

Those who desire to lead the simple life require nothing to relieve the tension of living, for tension is reduced to the minimum among those who live the simple life.

2—Jan.

NO SUBSTITUTE FOR SIMPLE LIVING

There is no substitute for simplicity in living. There is nothing so exhilarating as the challenge of a glorious sunrise, the soothing influence of rhythmic melody from a bubbling brook; nothing so stimulating as a brisk walk in the morning dew, or the cooling air, snow or rain. What tonic can take the place of direct contact with Mother Earth, or exposure to the beneficent rays of the early morning or late afternoon sun? Is there a 'stimulant' that can equal the simplest food in the world to satisfy the hunger pangs born of honest labour, or the cooling libations both as a drink and as a bath of Mother Nature's own perfect drink—water?

These, among others, are the genuine stimulants of Nature. Each and every one of them prompts the energies of Nature to respond to their simple stimuli, and, while doing so, actually tend to increase the natural store of energy within the organism.

This effect is stimulation and strength building, as opposed to the enervating effect of all alcoholic drinks, tea, coffee, chocolate, tobacco and many other equally enervating products people use to ease themselves over difficult periods, into forgetfulness, or into permanent stages of narcosis until Nature brings surcease in death.

WORLD WIDE NARCOTIC USE

And the number of people using narcotics (so-called stimulants) is legion. Scarcely any country, or people on the face of the earth is entirely free from narcotic addiction in one form or another.

In Germany the chief form has been beer; in Scotland whisky; in England tea and ale or 'alf and 'alf; in China opium, and so on.

The narcotics most generally used on a world wide scale are coffee and tobacco, and some form of alcoholic beverage.

But in no place in the world has the narcotic habit become so devastatingly alarming as in the United States of America. Here perhaps as much as 65% of the population smokes cigarettes, an equal percentage imbibes heavily of the 'brown brew' known as coffee on a regular basis from the moderate use of a cup in the morning to the confirmed habituates who have it at every meal and several times in between. There are many people who habitually drink six to eight cups daily, one quart, to fourteen to twenty cups, two quarts or more.

The tars in coffee; the alcohol in drinks: the theobromin in colas and tea; the nicotine and tar of tobacco and imbibing poisonous substances which form the active ingredients in all addictives, the 'Enervatives' and 'Depressives' not stimulants, if you please, are body and mind destroying.

The human body has enough to do to dispose of the excess we all manage to accumulate from the foods we eat, under-activity and over-living; without being obliged to waste precious energy on ridding the system of material which came from indulging the addictives.

Some people have a greater toleration point than others and do not react as strongly against the poisons of addictives. They go on and on seemingly immune. But all the time the corrosive and exhausting effect of the poisons is being debited against the user by Nature, and in due course some organ, or the entire circulatory system, revolts and calls a halt.

THE PHYSICIAN FINALLY TELLS

The physician tells the patients that the liver cannot handle the work. If the man is a heavy drinker, he is told to stop or to suffer the consequence, Liquor or beer may be the culprit; or the pipe or cigarettes, or

tea. Each and everyone keeps smashing at the liver and heart, and sooner or later the blows begin to tell.

The bodies of these unfortunate people become depressed by the use of narcotics that they can no longer respond to the natural stimulation of good food.

Food loses its taste, digestion becomes impaired, constipation becomes more pronounced, and then the visit to the doctors and the pronouncement against his favourite addictive, whether coffee, tea, cigarettes, the pipe, beer, cola-drinks, wine or what not.

Millions of people walk about under a burden of narcosis produced by one of the many 'stimulants', which exploit the men, with government sanction in most cases.

That nation which permits such mass exploitation to go on for the benefit of the few, and the exchequer of the Government itself, will one day regret such short-sightedness.

NEHEMOTE AND GANDHIJI

Nehemote, as early as 1900, visualised the horror of a nation becoming addicted and enslaved to a narcotic when he made this now famous statement:

"If we would make our nation superior to the nations of Europe and America, we must by all means forbid the smoking of cigarettes by our country."

Any one who served in the Second World conflict will not hesitate to tell of the superior physical condition of the Japanese. Superior mechanization and firing power won the war—not the combined physical power of the individual men.

Gandhiji, one of the truest examples of the simplicity of living, abhorred the traffic in human beings for the benefit of the purveyors of narcotics, and addictive both private and governmental.

BRONCHITIS

(S. Swaminathan, 24, Outram Square, New Delhi—1)

THE RESPIRATORY SYSTEM

It is by means of the respiratory system that every cell in the body receives its oxygen supply and simultaneously gets rid of the products of oxidation. Oxygen combining with the carbon and hydrogen of the tissues enables the metabolic processes of each cell to go on; it is this process (oxidation) that enables the cells to do their function. The waste product that results from the oxygen-carbon combination (carbon-dioxide) is eliminated by the respiratory system.

The interchange of gases that take place in the lungs is called external respiration while that which takes place in the tissues is called internal respiration. By hygienic living and better breathing, one can ensure for himself a high-level health, wherein all the bodily functions are carried on efficiently.

The respiratory passages from the nostrils on to the air sacs of the lungs would be clear and healthy if the person concerned lives the Natural, Hygienic Way. Conversely, they would be congested or unhealthy if he has lived, and continues to live, otherwise. All diseases of the respiratory system, bronchitis included arise from toxæmia, which is itself the result of unhygienic habits of eating and living.

As air passes through the nose, it is filtered by the air contained therein. It is also warmed when it comes into contact with the fairly extensive mucous surface. The evaporation of moisture from this surface also moistens the air somewhat.

The air passes down into the trachea or windpipe. The trachea is a membranous tube, cylindrical in shape but flattened on its posterior surface. It is about $4\frac{1}{2}$ " long and $\frac{3}{4}$ " from side to side. The trachea too is lined by mucous membranes inside.

The bronchi, formed by the bifurcation of the trachea at about the level of the fourth dorsal vertebra are similar in structure to the trachea and lined by the same type of cells. The left bronchus is longer than the right one. On entering the lungs the bronchi break up into numerous smaller divisions, called bronchioles, which in turn end in the unit of lung structure, the infundibulum.

WHAT IS "BRONCHITIS" ?

The term "bronchitis" means inflammation of the bronchi and bronchial tubes. It indicates the catarrhal condition of the mucous membranes lining the bronchi and bronchial tubes. It may be acute, i. e. without any previous history of the disease, or chronic. In the so called 'acute' phase, it may be accompanied by cold and/or fever. It is, in this stage, nothing but an extension of the acute catarrhal condition down to the trachea and bronchial tubes. There may be frequent coughing resulting in soreness of the throat and perhaps in the trachea parts as well. Mucus accumulates in the bronchial tubes but it is not eliminated easily. The accumulation of mucus in these regions causes a wheezing or humming sound during inspiration. The other symptoms that may be present during the acute stage are headache, nausea, dizziness, etc.

IS IT SEASONAL?

Some people may be getting the so-called "attacks" of bronchitis only in particular seasons, may be the

rainy season or the winter season. They are likely to have bronchitis only in the particular season(s) and not all the year round. The one reason why they do not have the cough and expectoration (and all the other symptoms that go along with bronchitis) all the time is probably because they are not living in such a way as to encourage the catarrhal state all the time. In summer and in the non-rainy days, people are apt to spend more time out of doors and eat some more fruit and vegetables. This naturally keeps down the catarrhal condition of the body and that is why they are free from bronchitis in these seasons. On the other hand, in winter and the rainy seasons, people are apt to shut themselves up in their rooms and there is very little scope for out-door living. In order to keep themselves 'warm', they are also apt to eat more in these seasons. This would explain why people prone to bronchitis—these belong to the chronic variety—get it only in particular seasons.

ATMOSPHERIC POLLUTION

Atmospheric pollution is an environmental factor in the causation of brochitis. The pollution may be caused by the domestic coal fire or may be emitted by the factory chimney. Some of the air pollutants are highly irritant. Sulphur dioxide is one of them. This appears in the air of most urban communities. This is present in appreciable quantities in the air of communities in which coal, especially of the so-called lower grades, and some fuel oils are the principal sources of heat and power.

There may be other pollutants, e. g. beryllium and its compounds, manganese compounds, carbon monoxide, radioactive isotopes, carcinogens and insecticides.

In industrial areas (even in the so-called smokeless zones), droplets of dilute sulphuric acid may condense and fall, when there is "inversion" in the atmosphere. In such areas, the people are compelled to breathe in this acid air. It is possible, using an electron microscope to demonstrate these acid particles in the finest parts of the lungs.

If the bronchitis patient lives in a polluted atmosphere, the chances of his complete recovery are much less. Even if by diet-reform and certain other methods he improves his health-level to some extent, the chances of his getting repeated bronchial attacks will be there as long as the atmospheric pollution persists.

AVOID STRAIN

To the extent possible, the problem of atmospheric pollution should be tackled. The patient should avoid crowded areas. If he must travel to and from his place of work, he should avoid travelling in the 'rush' hour, for then the trains, buses and other modes of conveyance may be crowded. There will be more noise, more strain, more tension at that time. The patient will be well advised to avoid the "rush" hour, so that he could spare himself of the trouble. The patient should also avoid sitting in crowded places with little or no ventilation, for any length of time.

The home should be kept as well ventilated as possible. If the weather be too cold, the patient can keep himself warm but this should not be done by shutting all doors and windows.

If the drugless system of Nature-Cure is adopted, one need not be afraid of cold air. The person who starts coughing more on coming in contact with cold air, is one who is perhaps committing different sorts of dietetic errors.

SMOKING CAUSES BRONCHITIS

If the bronchitic patient happens to be a smoker, it is very likely that smoking itself might have caused the condition. He is advised to give up smoking immediately. This would improve his condition very considerably.

As readers of *The Life Natural* are aware, smoking is a very pernicious habit. There is no such thing as moderate smoking or moderate use of tobacco, which is permissible.

POPULAR FALLACIES

There are persons who say that bronchitis results from a continuing ear, nose or throat infection that is not "treated" properly. They think that they got bronchitis because they went on working when they got a cold, or because they had been working overtime. When there is a cold or sore throat or any other type of acute disease, it is genearily sought to be suppressed by drugging. Whatever the type of medication that is resorted to in such conditions, people reduce their vitality thereby. And, as often happens to be the case, even during such acute conditions, the 'usual' feeding habits are continued. No wonder, then, people find the catarrhal condition extends to the bronchial tubes. It is not the so-called ear, nose or throat infection that causes bronchitis but the suppressive treatment that is adopted during such conditions and the continued wrong feeding that is indulged in even during such conditions.

NATURAL TREATMENT

Acute bronchitis would clear away by itself in a few days' time. The treatment may begin with a short fast of two or three days. Non-violent enemas

may be taken once daily, during this stage, A hot immersion bath followed by a cold bath may be taken at some convenient time in the day, and a spinal bath some other time. A hot foot bath, preferably before going to bed, would be useful. The place where the patient rests should be well ventilated and clean. It would be wrong to shut out fresh air. The short initial fast, with the programme outlined above, would bring about sufficient relief. Thereafter, the patient should either live on an approach to a fast, on tender coconut water, dilute fruit juices and/or herbal juices, vegetable soup, etc. or on a raw and conservatively cooked vegetables and fresh fruit diet, as conditions may demand. The spinal bath, the non-violent enema, the hot foot bath, sun bath, etc. may be continued as before.

On the programme outlined above, the patient of acute bronchitis would be all right well within ten to fourteen days' time. Thereafter, he would do well to follow all the principles of Natural Hygiene, so that he could *stay cured*.

The condition known as chronic bronchitis requires more or less the same treatment, but spread over a longer time. Short fasts of two or three days at intervals may be spread over the entire period of treatment. Alternate hot and cold compresses over the chest region would be very useful in helping the clearance of the congestion in chronic bronchitis.

CONCLUSION

Bronchitis, like every other disease-condition, is preventable. If you have it now, you can, by recourse to Natural Hygiene, restore the bronchi and bronchial tubes to health once again. If you have not had it earlier, you need not have it any time. Take to

Natural Hygiene fully. Do not be afraid of fresh air. Even cold air would not produce a cold. Avoid insanitary surroundings. Avoid living in places where air is much polluted. Avoid strain and stress. Avoid travel in the crowded hours. Avoid frequent resort to crowded places. Cut down your intake of starch and fat considerably. Avoid high-protein foods, as also devitalizing, dead food of all kinds. Eat natural foods, only when hungry, moderately with due regard to vital economy. Fast occasionally. Keep your place well ventilated. Do deep breathing non-violently for some time in the day. Avoid everything that would result in enervation. In short, be health-conscious and let every habit of yours be hygienic. No drugging, no attempts at 'short-cuts' please :

Please remember the sagacious advice of Dr. Benedict Lust of U. S. A :—

“Mother Nature is the Great Book-keeper. The day you are born, the books are opened and the balance has begun. From that moment on, every step you take, each morsel of food; ray of sunshine, breath of air is recorded, in your favour or against you. You may fool yourself, but no one fools the Great Book-Keeper.”

PLEASE PONDER OVER.....

If there be dismay and confusion in the mind, this condition is telegraphically conveyed over the nerve trunks and filaments to every cell in the body, and as a result these little workers and soldiers become panic-stricken and incapable of rightly performing their manifold duties

—Dr. H. Lindlahr.

Allopathy and Violence

(Mr. J. R. J. Bond, Bristol)

It may not be easy to discover what allopathy is. A dictionary defines it as 'Treatment of disease by inducing a different tendency, the usual medical practice'. The provision of a cool place for an overheated person might, then, be thought to be an example of allopathy, but it would be difficult to build a philosophy of allopathy in the same way as a philosophy of homoeopathy. Indeed, philosophically it appears a muddle—the practical basis of allopathy seems to rest upon, and its whole ethos is permeated by what can be plainly labelled violence. The attitude one finds is often allied with dualistic conception of a crude struggle with antagonistic forces without much realisation of the underlying harmony of Nature and the immeasurable potentiality for creative work of the subtle forces within it.

The history of allopathy is a record of barbarism, of mutilation, blood-letting and drastic medicines whose violent actions were so pronounced that other medicines to counteract these effects were prescribed at the same time so that the body was made a hotbed of disruptive forces. To day 'side-effects' are usually less spectacular in immediate effect. The idea was that illness was a hostile power or condition which had to be attacked by some violent means to make it disappear. As crude conceptions of morality, or immorality, between nations and individuals prevailed among most of the people, so likewise they dominated the official medical profession which shared the common blindness of deeper cause and effect in the psychological and physiological life of man.

As surgical techniques advanced, so it became more common to remove parts of the body in which disease, or even useful eliminative conditions (unrecognised as such) were pronounced, or which were, mistakenly, thought to have no necessary function. Some remarkable figures have been given by some doctors of the very high percentage (ninety or so) of surgical operations performed which they considered unnecessary and some disturbing admissions by some surgeons have been made in matter of their attachment to operating and the number they were able to perform. There is often little reverence for the integrity of the human body—it is viewed as a machine, the parts of which can be interchanged with those of other bodies, living or dead, in varied experiments which are supposed to represent further advances in human progress. Instead of being allowed to die peacefully, worn out bodies are forced to remain in an unnatural state of temporary animation by various unpleasant mechanical devices, injections and other means, while at the same time proposals are made for the deliberate termination of life in cases of 'incurable' diseases, of which there are numerous examples in the conventional estimate. Blood transfusions have become a routine provision in numerous cases although the dangers are not negligible, and evidence has been given of the general lack of need to increase the blood volume in surgery, and that where transfusion is thought desirable, saline solutions are found safer and more advantageous.

The germ theories of the last century developed largely from the perversions from Pasteur, and the views of the founder of bacteriology, Antoine Bechamp, have, unfortunately, been thereby forgotten. To the conventional medical profession the named disease germs represent always malevolent forces which attack healthy bodies from outside and have to be violently

opposed by external (i. e. something additional to the bodily economy) means, although there have been more discriminating views within the profession but the possibility that so called harmful germs have a positive function is not likely to be considered. The present day researchers busy seeking a cancer virus which they can attack present a comic picture, although a tragic one. The theory of vaccination and immunisation rests on superstitions which have been exposed by eminent bacteriologists but the voices of reason are lost in the battle against germs, a battle allied with an interminable show of knowledge, believed to be scientific evaluation. The show is interminable, however, because although some battles can be won, foes, not surprisingly, appear in other places. "Unclassified multiform viruses take the place of conquered microbes like the Phoenix arising from its own ashes." (W. H. O. report, quoted in the *Daily Telegraph*, London, 26—8—61).

This century has witnessed a great increase in the large numbers of cancer cases cured by dietary means, simple herbs, biochemic preparations designed to remedy nutritional deficiencies, 'healing hands', colour therapy, prayer, and so on, but the conventional medical profession is, generally, rigidly enclosed in its attitude that it possesses a monopoly of healing, a position which finds expression in bringing legislation to prevent the dissemination of claims and information about cancer and other cures, and in the campaigns, sometimes of an outstandingly disgraceful character, conducted against those who advocate the healing methods employed. Most of the orthodox treatment for cancer (although there are chemical methods), where it is not surgical removal, is by destructive ray treatment which often has a very distressing effect, nervous and otherwise on the observable general condition of the patient. Meanwhile an enormous number

of experiments are made on living animals in an environment of vivisectional futility so ghastly that some discerning medical men have condemned it in forthright terms, as 'millions wasted' etc, for its cruelty and misleading presumed conclusions.

Not only animals, however, have to suffer painful experiments. Although orthodoxy seeks to destroy the painful symptoms (usually without any advice on avoiding the causes) of the patient, yet at the same time it is a realm of torture where often victims are subjected to painful and harmful tests and harmful treatments of various kinds in striking contrast to the simple, peace giving methods which would be adopted for these illnesses in naturo-therapeutic circles. Startling complaints of barbarity inflicted upon children, tests supposed to further general medical knowledge, have been made in recent years, and although these particular cases may be infrequent, they denote the tendency towards that ruthless urge in men to gain some kind of knowledge dissociated with the necessary reverence and wisdom, and so violent and ultimately destructive.

In the region of mental illness the use of violence is widespread and has been particularly pronounced in the severance or removal of parts of the brain, although some of the former drastic operations in this field have been discarded or modified in some cases. The use of electricity for shock treatment (this has been said to destroy possibility of accurate recall of some memories but in any case grievous harm to some people is done by it) is well known, but drugs have also been used to produce a critical state. The use of drugs to suppress emotional states is a commonplace feature of daily life in 'advanced' countries where chemists' shops supply enormous quantities of such life-destroyers to people who treat themselves or have their frequent prescriptions from their own doctors. In the case of more

severe psychological breakdown, their use to control symptoms by sedation and stimulation has reached such and extended degree of universal routine, that some weighty protests by concerned people have been made, for it is seen that patients are being treated as reactive machines, are not basically cured, and may even noticeably deteriorate, although in some cases for a while they may show an ability to keep an occupation, which is reassuring for medical prestige. A remarkable picture has been given of the emptying of mental hospitals through the new techniques in drug administration but this has not yet materialised. Meanwhile there is a school of thought which advocates dealing with some troublesome cases by treatment designed to evoke disgust and painful reflex associations rather than an aided attempt at conscious control. This, with some forms of hypnosis, is further evidence of the belief that people should be controlled from without and that responsibility and growth in understanding of the causes of inner tensions may be disregarded in most such cases. However even these psychoanalysts, basing their work on an unsatisfactory dualism, often had not much belief in the self-healing potentiality of the mind unless it had first the professional help to retrieve the forgotten causes of its complexes.

The medical profession is much interested in the utilisation in various experiments, of products obtained through nuclear fission. It is worth reflecting, however, that various writers, from different angles, have condemned the widespread employment of nuclear fission (one called it violence to the atom), especially as a menace to health. Various scientists have written against this acceptance of nuclear energy for 'peaceful' purposes. If violence can be measured by its deadly effects then we might consider nuclear reactors provide

much in their radioactive waste which presents disposal problems which cannot be very satisfactorily resolved although disused mines and the sealed (there to be an ultimate danger) have been used for it.

Many these days are questioning the coercive powers of 'the establishment' and in this connection the medical establishment would come in for much criticism including its relationship with the big drug houses, and such events as the medical support for fluoridation. 'A Scientist's Look at Fluoridation' (*A Struggle with Titans*) by G. L. Waldbott, M. D. (Carlton Press, Inc., New York) explains some of the reasons why public health authorities came to advocate fluoridation without evidence that it was safe, and gives something of the record of bombast, intimidation, distortion and financial interest employed in the pro-fluoridation campaign.

The history of allopathy is part of the history of western civilisation—its inspiring principles and scientific achievements, and its degrading beliefs and violence. It is interesting to observe that the Catholic Church (Western civilisation cannot be understood without due reference to its influence), although the non-violent principles of its early days were lost, evolved a doctrine of the just war (even if it were never observed) and forbade its clergy to shed blood. This regard for the integrity of the human body extended beyond the feeling that it was inappropriate for its ordained ministers to engage on the battlefield (although they did) but was supposed to extend to prohibition for them of blood shedding in surgery, although one may conjecture various motives for this.

With the rapid evolutionary changes now taking place in human consciousness in so many places, one can already see the pioneer work of those factors which

3--Jan.

(Next page)

NEWS AND NOTES

Delhi Association of Health Education-From 1968 the Delhi Association of Health Education has decided not to charge any membership fees from anyone. The following can become members of the Association on a formal request in writing made to the Hon. Secretary;-

- (i) Those who are subscribers to *The Life Natural* for the calendar year (January-December) for which they want to enrol themselves as members;
- (ii) Those who are Life members of *The Life Natural*;
- (iii) Those who have passed the Membership and Fellowship Examinations conducted by the Indian Institute of Natural Therapeutics, Pudukkottai.

The Delhi Association of Health Education has entered its fifth year of service to the people; it will continue to be, as ever before, active in making the people health-conscious, by propagating the principles of Basic Nature-Cure.

Further particulars can be had from the Hon. Secy., Delhi Association of Health Education, 24 Outram Square, near Birla Mandir, New Delhi-1,

can entirely alter the present day dependence on allopathic and other violent methods. The combination of the scientific method with the intuitive insight can produce far reaching transformations in health, living and healing based on *Ahimsa*

Vivekananda College of Natural Hygiene -- On the 2nd January, 1968, a new Training Course in Basic Nature-Cure has been started. The classes are attended by quite a good number of people.

The evening classes in the College started in 1965, 1966 and 1967 are continuing.

The Sixty-Second Basic Nature-Cure Study Group— This Group commenced its sittings at the Arya Samaj Mandir, Bazaar Sita Ram, Delhi, on the 18th December, 1967. Sri S. Swaminathan conducts this Group daily in the mornings, in Hindi. The Group is expected to conclude its sittings by the 25th January, 1968.

During the sittings of the Group, a large number of people narrated their experiences as to how by adopting the principles of Basic Nature-Cure they had cured themselves of various chronic ailments.

Shri M. K. Sharma, M. A. LL. B., a Life Member of *The Life Natural* addressed the Group on two days.

The Sixty-Third Basic Nature-Cure Study Group— This Group is scheduled to commence its sittings at Model Town (Delhi-9) with effect from the 4th February, 1968. Sri S. Swaminathan would be conducting this Group daily in the mornings (6-30 to 7-30 a. m.) for about six weeks. The lectures will be in Hindi.

The Sixty-Fourth Basic Nature-Cure Study Group— The Sixty-Fourth Basic Nature-Cure Study Group is scheduled to be held at Shaktinagar, Delhi, from the third week of March, 1968. Here too, Sri S. Swaminathan will be conducting the Group early in the mornings (6-30 to 7-30 a. m.) for about six weeks in Hindi.

More details about the Sixty-Third and Sixty-Fourth Basic Nature-Cure Study Groups can be had from the Hony. Secy., Delhi Association of Health Education.

Similar Study Groups are scheduled to be conducted, later in the year, at Rajendranagar, Lajpatnagar, Krishannagar and various other localities in Delhi and New Delhi.

Veganic Agriculture Conference (New Delhi, March 1968)—The attention of the readers is invited to the announcement about this Conference in the December 1967 issue of the *The Life Natural*. Shri D. C. Desai, Director, International Centre for World Problems, Karuna Mandir, Tithal Road, Bulsar (Gujarat) will be addressing this Conference. Details about this Conference will be published in the March 1968 issue of *The Life Natural*.

Those who want to actively participate in this Conference and learn this new method (which will be of great benefit to the country both as a short-term and long-term project) may get in touch with the Hony. Secy., Delhi Association of Health Education, 24 Outram Square, near Birla Mandir, New-Delhi-1

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New Members—New Branch

From our correspondent
Bombay-19, 21st January, 1968.

“There are institutions innumerable, each one professing to teach naturopathy. There are the ones calling a part for the whole—an aspect of right living or a corrective measure or a remedial trick given all importance and claiming to cure specific diseases. Thus we see that it is disease that is made much of. This disease consciousness itself is a disease, as we have learnt now. This, The Indian Institute of Natural Therapeutics, is the only organisation that has completely undone the evil that is being perpetuated by most others interested in material returns, and has given the Science of the Life Natural or Health through Natural Hygiene its sacred place as one which cannot be split asunder from the Spiritual Path of Advaita expounded to us by (Aadi) Sankaracharya,” stressed Sri K. R. Krishnan, who stood first in the Membership examination held on 21st January, 1968, at the end of the 31st Nature-Cure Training Course held in Bombay.

This was at the Valedictory Function of the 31st Nature-Cure Training Course celebrated on Friday, the 26th January, 68—an accidental coincidence, the Republic Day. This function was organised by the Maharashtra Branch of the Association of Health Education at the South Indian Education Society High School Hall to pay their homage to the Father of the Natural Hygiene Movement in India and the Founder-Director of The Indian Institute of Natural Therapeutics, Sri K. Lakshmana Sarma, whose discoveries and researches have given the Science a vision of homogeneity with the Advaitic Philosophy, or in fact, the Vedantic teaching, put to practical living, and to honour the Director of Training. Sri. L. Ganesa Sarma,

Sri A. L. Iyer, President of the Maharashtra Branch of The Association of Health Education, was in the chair. Srimati Rajalakshmi Achalam and her daughter Lakshmi, sang the praise of the flag of the Life Natural (composed by the Founder-Editor of The Life Natural and published in the Hindi section along with their English translations). In his introductory speech Sri A. L. Iyer referred to his attempt to have the training course some three years earlier, when he could not have devoted so much time as he did now, having retired from service. "We are not to gloat over what we have gained in this one month and begin to think that we have become doctors overnight. As a matter of fact, there are quite many who, without having been duly qualified, take pride in calling themselves doctors. It is a crime under law. Even allopaths not holding the doctorate degrees cannot have the attribute 'doctor' appended to their names. Just because a mistake committed by a favoured group of tradesmen is being tolerated, let us not do that mistake. We should remember that we are now initiated into a serious study of the Science of Life, Health and Healing and let us keep up this study. Let us put our knowledge to the service of the nation and let us contribute our mite in building a new and healthy generation.

"It is gratifying to note that in this course as Sri Ganesa Sarma, has told us earlier, we have a greater number of ladies than ever before. It is essential that they should come forward to study the Science for it is they who are capable of moulding our lives for the better or for the worse."

"I have read books on this Science by authors both Indian as well as foreign. Each one has something good to say. But there is none to match with Sri K. Lakshmana Sarma's Practical Nature-Cure, which gives us all the good things that we need to learn—

it for recovery of Health, or for its maintenance or for its promotion. And the Institute that he had founded, The Indian Institute Of Natural Therapeutics, is also unique in its own way. Others concentrate on the material aspects more for personal ends—to show a semblance of a cure and claim the credit for that. If there be a room for any, it is due only to Nature. Life and Righteous Living. Here is a unique institution where the personality disappears in Nature. Nature is Mother Supreme, who tends the children and asks for nothing. She is ever the same—Kindness Incarnate. We are fortunate in having had this training through this Institute. It is equally our fortune to have had the son of the Father, to give us this priceless knowledge. Sri L. Ganesa Sarma's mastery over the Science is evident from the simple exposition and convincing manner of teaching the terse portions of the subject. His homely analogies, often born out of personal experiences convey to us a great depth of learning and remain indelible", said Sri D. Venkitachalam Iyer who convened the classes held at the Reserve Bank Staff Colony near Bombay Central Station simultaneously with the Matunga classes.

Sri Khubchand Khiaram Popli, Joint Secretary of the Maharashtra Branch of the Association of Health Education said that certain unexpected things happen, sometimes to our good, and his having joined the training course was such a one. It happened that he casually met a friend of his, who told him about the inauguration of the course, about how deeply he desired to join it himself, but circumstances stood in his way, and his fear that he may be missing it for quite many years, for he could not say when the next occasion would present itself before him. "He induced me to join the course, and I did so, not with great hopes then. But I am glad that I did not miss that unforeseen opportunity presented to me. I did miss something by joining a

day late. But that could be no justification for my not joining at all for then the loss should have been too great to make up. The spirit of puritanism in both precept and practice was that which impresses most of all of us."

"Unconnected and incoherent bits of knowledge—some right and some wrong—it was that I had accumulated during the past nearly 35 years of my studies in this Science. The reason was that it all remained a bundle of remedies, even from which, often judiciously utilised, I had derived quite a lot of benefit in dealing with various circumstances, often dangerous in the eyes of the medical men. This training has helped me to get sufficient knowledge, both theoretical and practical, to help group my earlier learning in a proper order, recognise how the older and the newer ones that I have learnt work, and add to all that an additional courage in dealing with problems."

"A chip of the old block", as the saying goes, Sri Ganesa Sarma is a direct heir to the enormous contributions to this Science by Sri K. Lakshmana Sarma and we have been fortunate in having it, as if it were a predigested food.

"The sincerity of purpose and the devotion to this Science as expounded by his great father that we evince in the worthy son is our memory and we will carry it through our life and try to emulate his example through the Association of Health Education."

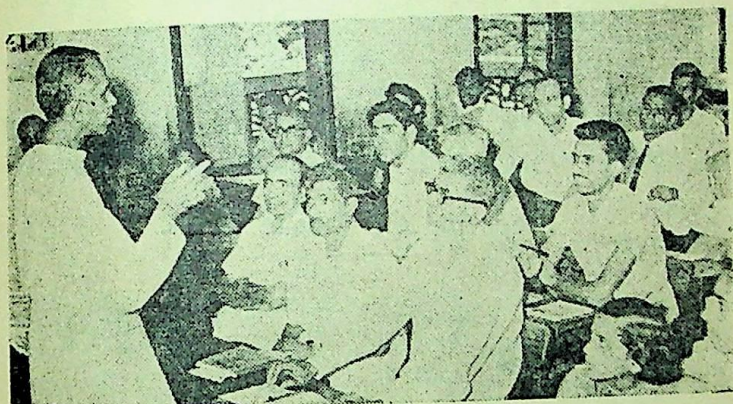
As this stage Sri A. L. Iyer interposed to say that the Science of the Life Natural was in our country even in the ancient and prehistoric days, only having been lost with the growth of the so called civilisation. We had to search for the Truths. Sri Lakshmana Sarma had devoted his life for that work and now we are the beneficiaries of the great ancient truths repeated in the Vedas and the Upanishads. In those days it was the practice

The Indian Institute of Natural Therapeutics

31st Nature-Cure Training Course

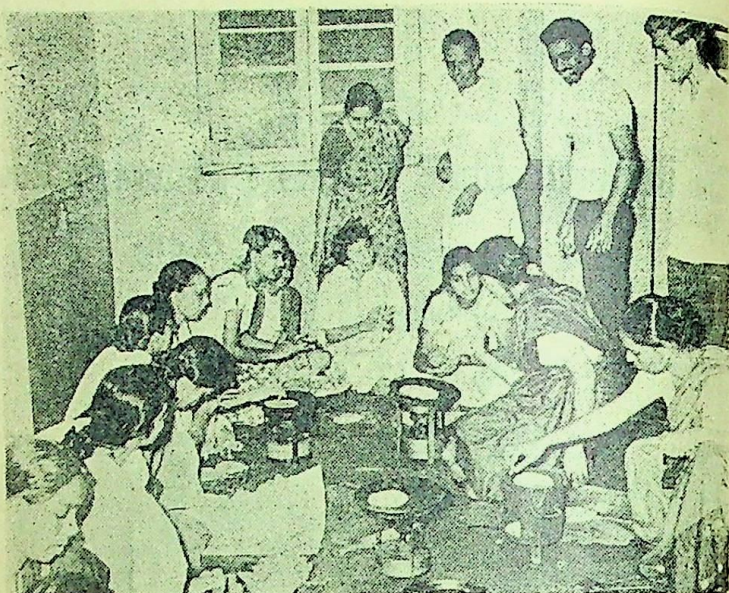
Matunga, Bombay

December '67—January '68



Sri L. Ganesa Sarma, Director of Training
stressing a point

COOKING DEMONSTRATIONS



Preparing Composite Rotis



Cutting Vegetables for the Salad

every pupil or student to pay at the end of his Education a 'guru-dakshina'. That can never be the price of the knowledge gained from the guru. It is just an expression of gratitude and having gained from Sri Sarma a knowledge of that standard as is helpful to raise ourselves and those around us in health and happiness, we should do likewise, I delegate that pleasant task to Sri Nadkarni."

Sri M R. Nadkarni said, "We cannot repay our indebtedness to Sri Sarma for all that he has done for us. Just as a token of our gratitude, love and affection and the ardent and sincere manner he is spreading the knowledge of the Science of Health, we would request you kindly to accept these few things that we are presenting you. (Indo-French Timestar wrist watch, and a suit (Indian) of khadi clothes).

Sri Ganesa Sama gracefully received the gifts. He congratulated all the students for having qualified themselves through the examination to become Members of The Indian Institute of Natural Therapeutics, before he announced the details of the results (the results are published elsewhere) Sri K. R. Krishnan, who stood first in the examination, received from Sri Sarma a copy of Practical Nature-Cure as Sri Lakshmana Sarma Memorial Prize and Kumari Saroja Anantarama Iyer received a deepak as Srimati Nagamma Lakshmana Sarma Memorial Prize, the usual award for the first lady student.

Sri Sarma welcomed the successful candidates to the fold of that leading institution whose aim is to carry home to every Indian (atleast, if not to the whole world) the Truth about Health. They were all thus declared as Members of The Indian Institute Of Natural Therapeutics.

As the Vice-President of The Association of Health Education (the Central Office at Delhi), he declared open the Maharashtra Branch, initially with the local subscribers of the Life Natural. He gave a short speech advising them as to the mode of running the Association, while he stressed that the Central Office would never like to exercise any control over their doing more good work, provided of course the Definition of Basic Nature-Cure was fully respected in thought, word and deed.

He translated the burden of a song of Sri Subramania Bharati, the great national poet of Tamil Nadu thus:-

Fear not, Fear not, Fear not, my friend;

Even if the world opposes, Fear not, my friend.

"There are apt to be oppositions, hindrances and blockades to your progress. It occurs so even in an individual's case. But courage, faith and conviction are the essentials to face such situations."

He narrated occasions in his own life that proved as tests of these aspects of quality in him. They did help him and he is there alive and active, merely because his father had equipped him with those qualities. He stressed the need for proper upbringing for this success.

For that, he thanked also his late mother, who fully co-operated with his great task and by herself too had contributed a lot. He was visibly moved to feel that that noble soul was not there to see how that Science, the foundations for which were laid by the sweat of her labours, has now gained a place of honour and esteem.

He was at the height of emotion earlier too when in the beginning he recollected the happy fraternal bondage that he had enjoyed in the company of friends, relatives and students in Bombay, from whom he was to go away the next day. But he consoled himself saying that besides the personal letters, there is The Life Natural to keep in constant touch with them, wherever they were in this world.

Sri Sarma made a fervent appeal to the new members to see that they saw to the preservation of the purity of the Science for which purpose the Definition of Basic Nature-Cure was before them for a proper check. "You should not accept anything, even from me, if it does not stand by that definition. Reject it outright if it fails to be simple and truthful," he declared.

Sri K. R. Krishnan spoke in eloquent terms praising the tremendous impact that Sri Sarma's (he would prefer it to be in plural, for he meant the whole family of Sarma's and took pride that he has also joined it) work has created and hoped that the seed that he had sown would grow to a very useful tree.

Sri A. L. Iyer in his concluding speech thanked the authorities of the school for having provided the institute with all facilities. Situate in the heart of civilised locale, but yet aloof from the humdrum of the city, provided with all thinkable amenities, the school provided all that was desired for a class of that type. He therefore rightly felt that he could not find words to adequately thank them. He thanked the various donors who helped him with financial support and while he was so saying, one

such donor, Sri Paramesvara Iyer of the Matunga Khadi Bhandar, the pioneer of the Khadi trade in Bombay, entered— though late, he made it a point to attend the function to be able to bless the students and honour Sri Sarma (A word of digression here: Sri Paramesvara Iyer was also selling handpounded rice to ration card holders. Through his influence quite many had changed over to this quality from that which lacked it. But unfortunately the ration authorities in Bombay have failed to supply him with paddy for the purpose. Does this show their lack of interest in public health and in the solving of the food problem?)

Sri J. K. Banerji, a well-known singer of Bombay, sang a bhajan and enthralled the audience in the nectar of Divine Bliss through music.

The meeting concluded with Srimati Rajalakshmi Achalam singing the final verse in Sri Lakshman Sarma's Samskrit classic, "Svaadheena Svaasthya Mahaavidya" :

सुहृदं सर्वभूतानां गत्वा तं शरणं विभुम् ।

साधवो मनुजाः स्वास्थ्यं लभन्ते सर्वतो मुखम् ॥

"May all good people practise self-Surrender to the All pervading Spirit, the Friend of all creatures, and thereby attain all round Health."

31st Nature-Cure Training Course Membership Examination

RESULTS

S. No.	Name & Address	Class Rank	Membership No.
1	Sarvasri K. R. Krishnan, 1/52, Welfare Villa, Sion East, Bombay 22	First	1 383
2	(Miss) Saroja Anantaram Iyer No. 2, Magan Vihar, Matunga, Bombay 19	„	2 384
3	(Mrs.) Janaki Krishnan, 1/52 Welfare Villa, Sion East Bombay 22	„	3 385
4	S. Anantakrishnan, H/451, R. B. Staff Colony, Bombay 8	„	4 386
5	(Miss) Suvarna M. Nadkarni, A/2, Bombay Port Trust Rly. Qrs., Wadala, Bombay 31 DD	„	5 387
6	Hemalata N. Aiyar No. 4, Magan Vihar, Matunga, Bombay 19	„	6 388
7	A. L. Iyer, No. 2; Magan Vihar, Matunga Bombay 19	„	7 389
8	Dinkar Ganesh Tere, 140 Vimalaghree, Shrikrishnanagar, Borivli East, Bombay 19	„	8 390
9	M. R. Nadkarni, A/2, Bombay Port Trust Rly. Qrs., Wadala, Bombay 31 DD	„	8 391
10	D. Rajagopalan, 5/249; Station Road, Wadala, Bombay 31	„	8 392

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|--|-----------|-----|
| 11 D. V. Iyer, H/451, R. B. Staff Colony,
Bombay 8 | „ 8 | 393 |
| 12 Saguna M. Nadkarni, A/2, Bombay
Port Trust Rly. Qrs., Wadala,
Bombay 31 DD | „ 12 | 394 |
| 13 (Mrs.) Savitri N. Karnani | Second 13 | 395 |
| 14 Dwarka Khosla. 603, Jame Jamshed Rd.
Matunga, Bombay 19 | „ 14 | 396 |
| 15 Shanker Thakurdas Jotsinghani; B/9,
Mira Mansion, 1st Floor, Block 4,
Sion Circle, Sion, Bombay 22 | „ 14 | 397 |
| 16 Krishna Rajaram Patankar, B. P. T;
Rly. Qrs., B 2 Reynolds Road,
Wadala, Bombay 31 | „ 16 | 398 |
| 17 Khubchand Khiaram Popli, Block No. 2,
Block B/2, II Floor, Vishnodevi
Plot No. 43, Behind Don Bosco School,
King's Circle, Bombay 19 | „ 17 | 399 |
| 18 K. R. Krishnamoorthy; Swastik
Lodge, Bombay 19 | Third 18 | 400 |
| 19 V. Arjunan; 4, Khatri Mansion,
Dr. Ambedkar Road, Parel, Bombay 12 | „ 19 | 401 |
| 23 K. K. Ramachandran, Bombay 8 | „ 20 | 402 |

No. 2, Magan Vihar
Matunga, Bombay 19
26-1-1968

L. GANESA SARMA
Director of Training

Sri L. Krishnamurti Sarma

We deeply regret to report the death of Sri L. Krishnamurti Sarma, eldest son of Poojya K. Lakshmana Sarmaji, at the age of 67 at his residence in Pudukkottai on Thursday the 25th January, 1968. He leaves behind his wife, two sons, a daughter, four brothers and a number of grand children to mourn his loss.

Late Sri Krishnamurti Sarma was one of the leading lawyers of Pudukkottai and a prominent figure in the Co-operative field. He was the President of the Pudukkottai unit of the Bharatiya Jana Sangh.

The Co-operative institutions with which he was connected declared holiday for the day and laid floral wreaths on his body to pay their homage.

The members of the Delhi branch of The Indian Institute of Natural Therapeutics and The Delhi Association of Health Education met on the evening of the 29th January and passed a resolution expressing their deep sorrow on the death of Sri Krishnamurti Sarma and conveyed their deepfelt condolences to the family and to his brother Sri L Tyagaraja Sarma, the editor of The Life Natural.

Practical Nature-Cure

Completely revised 10th edition (January 1964)

By

K. LAKSHMAN SARMA

Rs. 13-75 or 28 Shillings or \$ 3

The author is a well-known Nature therapist and needs no introduction. In this new edition of his work the reader will find the usual emphasis on the positive nature of health which is wrongly conceived even by several doctors as only a condition of absence of disease. The author strongly urges that real cure consists in our co-operation with Nature and not opposing her in any way by our interference in her natural curative activity. There are suggestions, theoretical as well as practical, for the cure of several common diseases by natural methods. One special feature of the book is that the reader cannot have a complete and correct idea of the message of the author unless he reads the whole book from the beginning to the end. The book is very useful as a natural Home Physician:

The Divine Life, Rishikesh.

The Nature-Cure Publishing House
GANESHNAGAR, PUDUKKOTTAI-1. (S. INDIA)

दि लाइफ नैचुरल

हिन्दी विभाग

जनवरी १९६८

वायु स्नान से स्वास्थ्य वृद्धि

(ल. त्यागराज शर्मा)

शरीर को स्वस्थ रखने और इससे भली प्रकार काम लेने के लिए जिन पाँच प्रकार के भोजन की आवश्यकता है उनमें वायु एक है।

मकानों में हवा के आने जाने के लिए अच्छी व्यवस्था करने, अच्छी तरह सांस लेने, गहरे सांस लेने से हम स्वास्थ्य बढ़ाने के लिए वायु का सदुपयोग कर सकते हैं।

छोटा सांस लेने वाले व्यक्तियों की शारीरिक और मानसिक कार्यकुशलता अपेक्षया कम होती है। उनका स्वास्थ्य भी उत्तरोत्तर गिरता जाता है।

1—Jan. 68

इसी प्रकार वे व्यक्ति जो ऐसे स्थानों पर रहते हैं जहाँ की वायु दूषित होती है अथवा जो हवादार मकानों में नहीं रहते गम्भीर रोगों के शिकार होते हैं ।

स्वास्थ्य की वृद्धि के लिए वायु का अच्छा उपयोग “वायु स्नान” लेने से किया जा सकता है । स्वास्थ्य प्रेमियों को चाहिए कि वे नित्य प्रति कुछ समय के लिए वायु स्नान करें । समीर मन्द और आनन्ददायक होनी चाहिए । गर्मी के मौसम में सुबह जल्दी अथवा शाम को देर से अथवा रात को जब ठण्डी हवा चल रही हो वायु स्नान लेना चाहिए । सर्दी के मौसम में दिन चढ़ने के बाद वायु स्नान लेना चाहिए । वायु स्नान करने वाले को सर्दी से ठिठुरना नहीं चाहिए ।

वायु स्नान सदा छाया में लेना चाहिए धूप में नहीं ।

मन्द मन्द समीर में वायु स्नान लेना और भी लाभप्रद है जिससे वायु का शरीर से स्पर्श हो सके । जब हवा बन्द हो तो वायु स्नान करने वाले को चाहिए कि तेज़ी से इधर उधर दहलें या हाथों से शरीर को मले (हल्का हल्का रगड़ें) ।

वायु स्नान लेते समय शरीर पर कम से कम कपड़े होने चाहिए जिससे वायु का शरीर के साथ सीधा सम्पर्क रह सके ।

वायु स्नान तब तक किया जा सकता है जब तक सुविधाजनक लगे। एक दिन में आधे घण्टे से एक घण्टे तक वायु स्नान लेना काफी है। वायु स्नान के उपरान्त मेरुदण्ड स्नान करना चाहिए।

वायु स्नान से त्वचा मजबूत होती है। वायु स्नान से गम्भीर किस्म के चरम रोग भी ठीक हो जाते हैं वस्तुतः कि वीमार व्यक्ति खान पान ठीक रखे और शक्ति मितव्ययता का नियम का पालन करे।

यह याद रखना चाहिए कि हमारे शरीर के एक तिहाई नाड़ियों का सिरा त्वचा के बिल्कुल नीचे होता है। वायु-स्नान का नाड़ियों पर बहुत अच्छा प्रभाव पड़ता है। इससे नाड़ियों को आराम मिलता है।

त्वचा और नाड़ियों के लिए लाभकारी होने के साथ साथ वायु स्नान से रक्त का दौरा अच्छा होता है।

इसका आरामदायक प्रभाव होने के कारण वायु-स्नान शरीर के अन्दर होने वाली सभी क्रियाओं को अच्छी बनाता है।

यदि वायु-स्नान के लाभकारी आनन्द को आप सारा दिन भोगना चाहते हैं तो आपको चाहिए कि वस्त्र इस प्रकार पहने

कि वस्त्र पहने हुए भी आप वायु-स्नान का आनन्द ले सकें। लाभकारी ढंग से वस्त्र धारण करने के बारे में कुछ मोठी मोठी बातें ये हैं — बनावटी किस के कपड़े जैसे नाइलन आदि न पहनिए। पहनने के लिए सब से उत्तम कपड़े सूती कपड़े होते हैं। सूती कपड़ों की बुनाई बहुत घनी नहीं होनी चाहिए। उनकी बुनाई में विरल होनी चाहिए। यदि ऊनी कपड़े पहनने हों तो वे सूती कपड़ों के ऊपर पहनने चाहिए। ऊनी कपड़े सीधे शरीर पर नहीं पहनने चाहिए।

वस्त्र जहां तक हो सके खुले होने चाहिए ताकि शरीर और कपड़ों के बीच हवा की एक दीवार बनी रहे। यदि वस्त्र ढीले बुने हुए कपड़े के हों तो वायु का पारस्परिक आदान-प्रदान होता रहता है जिससे त्वचा के स्वास्थ्य में सुधार होता है।

यह कहने की आवश्यकता प्रतीत नहीं होती कि कपड़े ऐसे होने चाहिए जो पसीने को सोख सकें। ऐसे कपड़े जो पसीने को नहीं सोख सकते (जैसे नाइलन, रेशा आदि) त्वचा को निष्क्रिय बनाते हैं।

पहनने के लिए सब से अच्छे सफेद कपड़े होते हैं। यदि रंगीन कपड़े पहनने हों तो वे गाढ़े रंगों के नहीं होने चाहिए अपितु बहुत हल्के रंग के होने चाहिए।

जल-वायु को ध्यान में रखते हुए कम से कम कपडे पहनने चाहिए। ज्यादा कपडे पहनने से स्वास्थ्य बिगड़ सकता है।

कपडे इतने चुस्त नहीं होने चाहिए कि खून के दौरों में रुकावट आए। स्वास्थ्य की दृष्टि से टाई पहनना, कसकर पेटी बान्धना और गर्टर आदि का इस्तेमाल अच्छा नहीं है।

यदि ऊपर कही गई बातों को ध्यान में रखा जाय तो आप कपडे पहने हुए भी कुछ सीमा तक वायु स्नान का लाभ उठा सकते हैं। आपकी गर्मी और सर्दी सहन करने की शक्ति बढ़ेगी और आप के लिए न तो गर्मी और न सर्दी असहनीय होगी और आप वास्तविक रूप से जीवन का आनन्द ले सकेंगे।

नित्य प्रति वायु स्नान करें। वायु-स्नान करना न भूलें।

विटामिन

विटामिन हमारे भोजन का एक सूक्ष्म किन्तु महत्वपूर्ण अंश हैं। यद्यपि ये श्वेतसार, प्रोटीन, चिकनाई इत्यादि की तरह शरीर का पोषण नहीं करते हैं और न ही इसकी शक्ति को बढ़ाते हैं तथापि शरीर को स्वस्थ रखने में इनका बड़ा हाथ है।

इनके बिना शरीर अपना कार्य ठीक ढङ्ग से नहीं कर सकता और न ही शरीर की रासायनिक प्रतिक्रियाएँ (chemical reactions) जिनके आधार पर यह जीवित और क्रियाशील रहता है इनके बिना हो सकती हैं। शरीर में इनकी कमी होने पर इसमें कई प्रकार के विकार पैदा हो जाते हैं।

पोषक तत्वों (श्वेतसार, प्रोटीन, आदि) को अपनाने से शरीर को अपनी बहुत सी अमूल्य शक्ति का व्यय करना पड़ता है क्योंकि इनमें आवश्यक रासायनिक परिवर्तन करके ही शरीर इनको अपना अङ्ग बना सकता है। इनसे बचे अनपचे तत्वों को शरीर से बाहर निकालने में भी शरीर को अपनी शक्ति खर्च करनी पड़ती है। किन्तु विटामिनो के विषय में यह बात लागू नहीं होती क्योंकि ये शरीर में बिना शक्तिव्यय के ही मिल-जुल जाते हैं।

इसके अलावा पोषक तत्वों की शरीर को बहुत अधिक मात्रा में जरूरत होती है किन्तु विटामिनो की इसको बहुत थोड़ी मात्रा में आवश्यकता है।

आज के विज्ञान के युग में वैज्ञानिकों ने भिन्न तत्वों को मिलाकर बनावटी विटामिनो का निर्माण किया है। इस प्रकार के विटामिनो से बहुत से रोगों की चिकित्सा करने का प्रयत्न किया जाता है। किन्तु यह भूल है क्योंकि फल, सब्जियाँ और

अनाज में मिलनेवाले विटामिन इनसे बिल्कुल भिन्न हैं। कृत्रिम विटामिनों का प्रभाव दवाइयों जैसा ही है। इनको शरीर अपना ही नहीं सकता। बल्कि इनको शरीर से निकालने में इसकी बहुत सी शक्ति खर्च हो जाती है। रोग-ग्रस्त शरीर में प्राणशक्ति की मात्रा बहुत कम होती है। इसलिये ये 'विटामिन' रोगी शरीर के लिये भार रूप ही बनते हैं जिससे इसकी शक्ति का नाश होता है।

प्राकृतिक रूप से साग, सब्जियों में मिलनेवाले विटामिनों से नकली विटामिनों का भिन्न होने का एक कारण यह है कि जिस ढङ्ग से प्राकृतिक विटामिनों के कणों (molecules) का सङ्गठन होता है उस ढङ्ग से नकली विटामिनों के कणों का सङ्गठन होना सम्भव नहीं है। इसलिये दोनों की प्रतिक्रिया भी एक दूसरे से अलग है।

एक विटामिन स्वतन्त्ररूप से किसी विशेष साग सब्जी में नहीं मिलता। किन्तु यह दूसरे विटामिनों और खनिज लवणों के साथ ही सब खाद्य पदार्थों में मिलता है। बहुत से नकली विटामिन बनाने के लिये भूमि में ही स्वतन्त्ररूप में मिलनेवाले भौतिक या रासायनिक तत्वों का प्रयोग किया जाता है। इस किस्म के विटामिनों को मानव शरीर किसी तरह भी अपना नहीं

सकता । खाद्यवस्तुओं से नकली विटामिन तैयार करने के भी वैज्ञानिक लोगों को इनसे दूसरे विटामिनों को और खनिजों को अलग करना पड़ता है । ऐसा करने से इनके गुणों में परिवर्तन हो जाता है । यही कारण है कि प्राकृतिक-चिकित्सा नकली विटामिनों को हानिकारक माना जाता है और अनाजों, साग सब्जियों तथा फलों को उनकी प्राकृतिक अवस्था में, पूर्ण रूप से यथासम्भव छिलके समेत खाने पर जोर दिया जाता है । इस दृष्टि से बहुत बासी साग-सब्जियाँ और फल स्वास्थ्यकर नहीं माने जाते । इसी प्रकार चोकर निकाला हुआ आटा, मशीन के कुटे चावल, सफेद चीनी इत्यादि खाद्य पदार्थ न रह कर अखाद्य और अपचनीय पदार्थ बन जाते हैं ।

प्राकृतिक चिकित्सा के सिद्धान्तों में विश्वास न रखनेवाले व्यक्ति कभी कभी यह आपत्ति उठाते हैं कि जब हम नकली विटामिनों को बुरा मानते हैं तो हम रोगियों को साग सब्जियों और फलों के रस क्यों पिलाते हैं । इस विषय में यह बतलाना काफी होगा कि इन खाद्य पदार्थों के रस निकालने से उनके विटामिनों और खनिज लवणों के कणों में कोई अन्दर नहीं आता केवल उनका अखाद्य और अपचनीय भाग ही निकाला जाता है । ऐसा करने से रोगी के शरीर को ऐसे भाग को बाहर निकालने के लिये अपनी शक्ति का व्यय नहीं करना पड़ता ।

वैज्ञानिकों ने विटामिनों के विषय में अभी पूरी तरह से खोज नहीं की है। जिन जिन विटामिनों के विषय में उन्होंने अभी पता लगाया है उनका विवरण इस लेख में दिया जाता है।

विटामिन 'ए'

इस विटामिन से आँखें साफ़ और स्वच्छ रहती हैं। दृष्टि स्वस्थ अवस्था में रहती है।

इससे त्वचा भी चिकनी और मुलायम रहती है।

यह विटामिन चिकनाई में घुल जाता है। इसलिये मुख्यतः यह चिकनाईवाले पदार्थों में मिलता है।

जिन खाद्य पदार्थों में यह प्राकृतिक रूप में मिलता है, उनको हवा और रोशनी लगने से यह विटामिन नष्ट हो जाता है। इसीलिये हमारा मत है कि साग-सब्जियों और फलों को ताजी अवस्था में ही प्रयोग करना चाहिये। इनको खाने से पहले अधिक देर तक काटकर नहीं रखना चाहिये, क्योंकि इनपर हवा और रोशनी लगने से इनका विटामिन 'ए' अंश नष्ट हो जाता है। चिकनाई में देर तक पकाने और तलने से भी यह नष्ट हो जाता है।

यह जिगर में जमा रहता है। किन्तु यदि शरीर में विटामिन 'बी' की कमी हो तो इसका शरीर में जमा होना सम्भव नहीं।

शरीर में इसकी उचित मात्रा होने पर वह सहज में अस्वस्थ नहीं हो पाता क्योंकि इस विटामिन से शरीर की शक्ति उत्तम कोटि की बनी रहती है ।

शरीर में इस विटामिन की कमी होने पर निम्न लक्षण विकार उत्पन्न हो जाते हैं :-

- (१) शरीर ठीक ढङ्ग से नहीं बढ़ता ।
- (२) आँखें तेज़ रोशनी को सहन नहीं कर सकती और चुँधिया जाती हैं ।
- (३) नेत्रों के कई प्रकार के रोग हो जाते हैं । आँखों में खुजली होने लगती है और उनमें सूजन हो जाती है । रात्रि के समय दिखाई नहीं देता ।
- (४) दाँतों और हड्डियों का निर्माण ठीक ढङ्ग से नहीं होता दाँतों की जड़ों में सख्त किस्म का मैल जम जाती है ।
- (५) गुर्दे में पथरी हो जाती है ।
- (६) त्वचा शुष्क रहती है ।
- (७) अंगुलियों के नाखून कमजोर हो जाते हैं ।
- (८) बाल भुरभुरे और कमजोर हो जाते हैं और झड़ने लगते हैं ।

यह विटामिन मुख्यतः निम्नलिखित साग-सब्जियों में मिलता है :—

पालक, हरा धनिया, टमाटर, सलाद, गाजर, ककड़ी, पत्ता गोभी, प्याज़, मूली, सरसों का साग, भिण्डी, मटर, शकर कन्द, पीले रङ्ग की सब्जियाँ जैसे सीताफल इत्यादि ।

नाशपाती, केला, सेब, अन्नानास, अमरूद, ताज़ा नारियल, निम्बू ।

दूध, मक्खन, क्रीम ।

विटामिन 'बी'

इसमें कई प्रकार के विटामिन सम्मिलित हैं जैसे विटामिन बी-१, बी-२, बी-३, बी-४, बी-६, बी-८, बी-१२ इत्यादि । इनमें से बहुत से विटामिनों के विषय में अभी तक अधिक जानकारी प्राप्त नहीं हुई है ।

इस विटामिन का नाडियों की रचना में बड़ा महत्व है । इसलिये मस्तिष्क की शक्ति के लिये यह बहुत ज़रूरी है । पाचक अङ्गों, त्वचा, मुँह, जिह्वा, नेत्र, जिगर और नस नाडियों को स्वस्थ रखने के लिये भी इस विटामिन का बड़ा महत्व है ।

यह विटामिन जल में घुल जाता है। इसलिये जिन खाद्य पदार्थों में यह मिलता है उनको बहुत देर तक पानी में भिगोकर नहीं रखना चाहिये और न ही उनको काटकर पानी में धोना चाहिये। ऐसा करने से उनके 'बी' तत्व पानी के साथ निकल कर नष्ट हो जाते हैं।

नीचे इस श्रेणी के कुछ मुख्य विटामिनों का विवरण दिया जाता है :-

विटामिन 'बी - १'

इस विटामिन को थियामिन (thiamin) भी कहते हैं। शरीर को बढ़ने के लिये इसकी बड़ी आवश्यकता है। इससे भूख खूब लगती है और एकाग्रता बढ़ती है। नाड़ी, हृदय, मस्तिष्क और पाचन शक्ति के स्वास्थ्य के लिये यह विटामिन बड़ा ज़रूरी है।

शरीर में इसकी कमी होने पर पोलियो, कैंसर, घुटनों में अकड़न, बैरी-बैरी, कब्ज इत्यादि रोग उत्पन्न हो जाते हैं।

नीचे लिखी फल सब्जियों में यह काफी मात्रा में मिलता है :-
फूल गोभी, भिण्डी, टमाटर, मटर।

अंजीर। मूँगफली। किशमिश।

गेहूँ के आटे का चोकर, हाथ का कुटा चावल।

विटामिन 'बी - २'

इस विटामिन को रिबोफ्लेविन (riboflavin) भी कहते हैं।

नेत्र स्वास्थ्य के लिये इसकी बड़ी आवश्यकता है।

इससे मनुष्य दीर्घायु होता है।

शरीर में इसकी कमी होने से नाक और होंठ फटने लगते हैं।

आँखें तेज प्रकाश को सहन नहीं कर सकतीं।

शरीर काँपने लगता है।

रोशनी लगने से यह विटामिन नष्ट हो जाता है *।

यह विटामिन मुख्यतः निम्नलिखित खाद्य पदार्थों में मिलता है :

गाजर का पत्ता, चुकन्दर, शकर कन्द, बन्द गोभी, फूल

गोभी, पालक, प्याज, ककड़ी, मटर।

सेब, खजूर, अमरुद, सन्तरा, केला, किशमिश, बादाम,

काजू, मूँगफली।

गेहूँ के आटे का चोकर।

विटामिन 'बी - ६'

इसका दूसरा नाम पाइरीडोक्सिन (pyridoxine) है।

यह विटामिन प्रोटीन के पचने में बड़ा सहायक है। यह प्रोटीन के एमीनो एसिडों (amino acids) को अलग अलग

* विटामिन 'ए' के विषय में कही गई बातें इस विटामिन पर भी लागू होती हैं।

करता है। स्त्रियों को गर्भावस्था में इसकी बड़ी आवश्यकता है।

शरीर में इसकी कमी होने पर दस्त, पेटों की अकल, वृद्धावस्था में हाथों का न चलना इत्यादि रोग हो जाते हैं।

यह विटामिन अधिकतर नीचे लिखे खाद्य पदार्थों में मिलता है :—

पका केला, शकर कन्द, पत्ता गोभी, मटर, आलू,
गेहूँ के आटे का चोकर, मूँगफली।

विटामिन 'बी - ८'

इसका दूसरा नाम नायसिन (niacin) है।

यह ताप से नष्ट नहीं होता पर पानी में घुल जाता है।

यह शरीर में पाचक रसों (enzymes) की उत्पत्ति करने में सहायक है।

शरीर में इसकी कमी होने पर मसूड़े कमजोर पड़ जाते हैं और निद्रानाश, दस्त, बदहजमी, चिडचिडापन इत्यादि रोगों के लक्षण पैदा हो जाते हैं।

यह विशेषतः नीचे लिखी खाद्य वस्तुओं में मिलता है :—

पत्ता गोभी, पालक, फूल गोभी, मटर, भिण्डी, टमाटर,
गाजर, आलू, शकर कन्द।

बादाम, काजू, अखरोट, नारियल।

गेहूँ के आटे का छान ।

हाथ का कुटा चावल ।

फॉलिक एसिड (Folic Acid)

लातीनी भाषा में 'फोलियम' शब्द का अर्थ है हरा पत्ता यह विटामिन मुख्यतः हरे पत्तों में ही मिलता है । इसलिये इसको फॉलिक एसिड कहते हैं ।

रक्त को स्वस्थ हालत में रखने के लिये इसकी बड़ी आवश्यकता है । तथा शरीर में चिकनाई जमा रखने के लिये इसकी जरूरत है ।

विटामिन 'बी - १२'

इस विटामिन में कोबाल्ट नामक खाद्य लवण मिलता है । यह विटामिन शरीर के लाल कणों के निर्माण में बहुत सहायक है । आहार में इसकी कमी के कारण शरीर में रक्त की मात्रा बहुत कम हो जाती है क्योंकि जितनी शीघ्रता से लाल कण नष्ट होते हैं उतनी शीघ्रता से नये कणों का निर्माण नहीं हो पाता ।

उदर से निकलनेवाले एक प्रकार के रस की सहायता से ही शरीर इस विटामिन को अपना सकता है । उदर में इस रस का अभाव होने पर शरीर इसको अपना अङ्ग बनाने में असमर्थ रहता है ।

इसकी कमी होने के मुख्य लक्षण हैं जिह्वा पर घाव, दुर्बलता, थकावट और चित्त की अशांति ।

इसकी कमी के कारण मेरुदण्ड और मस्तिष्क के रोग हो जाते हैं । पोलियो, हड्डियों की कमजोरी, मूत्र में शर्करा का जाना आदि रोगों का एक कारण इसकी कमी ही होती है ।

शरीर में इसकी उचित मात्रा होने की अवस्था में घाव जल्दी भर जाते हैं । दमा और हृदय रोग से पीड़ित व्यक्तियों को ऐसे खाद्य पदार्थों का प्रयोग काफी मात्रा में करना चाहिये जिनमें यह विटामिन मुख्य रूप से मिलता है ।

यह विटामिन दूध और अंकुरित अनाजों में विशेष रूप से मिलता है ।

विटामिन 'सी'

इस विटामिन का दूसरा नाम एसकौर्विक एसिड (ascorbic acid) है ।

शरीर के तन्तुओं को स्वच्छ और स्वस्थ रखने के लिये यह विटामिन बड़ा जरूरी है । इसके होने पर सम्योजक तन्तुओं (connective tissues) में लचक रहती है और वे शक्तिशाली रहते हैं ।

शरीर को विटामिन सी उचित मात्रा में मिलने पर शरीर के कोषाणुओं को आक्सीजन भरी प्रकार मिलती रहती है। और शरीर लोह तत्व को ठीक ढङ्ग से अपना सकता है। दाँतों के मसूढ़े स्वस्थ रहते हैं।

डाक्टर विलिस का मत है कि जिगर को स्वस्थ रखने के लिये इस विटामिन की बड़ी आवश्यकता है। इसकी कमी होने पर जिगर में चर्बी इकट्ठी हो जाती है। और इसके उचित मात्रा में मिलने पर वह चर्बी दूर हो जाती है। उनका यह मत भी है कि इसकी सहायता से हृदय की धमनियों में जमा चर्बी का भी दूर किया जा सकता है।

यह विटामिन पानी में धुल जाता है और शरीर में इसका भण्डार जमा नहीं हो सकता।

यह ताप, हवा और ताँबे के सम्पर्क में आने से नष्ट हो जाता है। सुखाने से और आहार के पदार्थों को अधिक समय तक रखने से इसकी अधिक हानि होती है।

शरीर में इसके उचित मात्रा में न होने पर वात रोग तथा अन्य जोड़ों के रोग हो जाते हैं और जोड़ कमजोर हो जाते हैं। हड्डियों के जोड़ों में सहज से ही मोच आ जाती है। दाँत

हिलने लगते हैं और मुँह में ज़ख्म हो जाते हैं। मसूढ़ों में पीड़ा रहती है और उनसे खून बहने लगता है। इस प्रकार दाँतों और मसूढ़ों की अधिक बीमारियों का मूल कारण इसी विटामिन की कमी होती है। इसके अलावा इसकी कमी से मामूली चींटी चोट लगने से ही खून बह निकलता है। शरीर ठीक प्रकार नहीं बढ़ता।

यह विटामिन नीचे लिखे फल सब्जियों इत्यादि में अधिक मात्रा में मिलता है :—

टमाटर, चुकन्दर, ककड़ी, हरे धनिये के पत्ते, पत्ता गोभी,

आमला, मूली, पालक, पत्तेवाली हरी सब्जियाँ,

हरी मिर्च।

अंकुरित अनाज।

अमरुद, सेब, खट्टे रसवाले फल जैसे सन्तरा, अन्नाना,

नीम्बू इत्यादि।

गुलाब के फूल के डण्ठल (rose hips)।

विटामिन 'डी'

इस विटामिन से शरीर में कैल्शियम और फास्फोरस की मात्रा उचित अनुपात में रहती है। इसके अलावा यह विटामिन इन लवणों को अपनाने में शरीर के लिये सहायक है। दाँतों

और हड्डियाँ मजबूत और स्वस्थ रहती हैं। रक्त सहज में ही बहने नहीं लगता और इसकी जमने (coagulation) की शक्ति ठीक रहती है। इसकी सहायता से शरीर शर्करा को अपनाने में समर्थ रहता है। नाडियाँ सुदृढ़ रहती हैं।

यह विटामिन चिकनाई में घुल जाता है और गर्मी से नष्ट नहीं होता। किन्तु दस्तावर तेलों (laxative oils) के प्रयोग से शरीर इससे वञ्चित हो जाता है।

शरीर की त्वचा, जिगर, गुरदा और मस्तिष्क में इसका भण्डार सुरक्षित रहता है।

इसकी कमी से हड्डियाँ कमजोर और पतली हो जाती हैं। दाँत अस्वस्थ हो जाते हैं। घुटने और टाँगों का आकार ठीक नहीं रहता। छाती संकुचित हो जाती है। नेत्र की दूर की चीजें देखने की शक्ति घटकर मायोपिया (myopia) नामक रोग हो जाता है।

शरीर में इसकी मात्रा बढ़ने से भी कई विकार पैदा हो जाते हैं। गुरदे में पथरी हो जाती है या हृदय की धमनियों में कालिशयम जमने से हृदय के रोग उत्पन्न हो जाते हैं।

त्वचा से एक प्रकार का तेल जैसा पदार्थ (ergosterol) निकलता है। धूप लगने से यह तेल शरीर के रक्त में विटामिन

‘डी’ के रूप में मिल जाता है। इसलिये नहाने से पन्द्रह बीस मिनट तक सूर्य स्नान करना बहुत लाभदायक है। शरीर पर साबुन मलने से यह तेल युक्त पदार्थ नष्ट हो जाता है। इसलिये साबुन से नहाना स्वास्थ्य के लिये हानिकारक है।

इस विटामिन के अन्य भण्डार यह हैं :-

घास का रस, नारियल, मक्खन, दूध, केला, पत्तीवाली सब्जियाँ।

विटामिन ‘ई’

मानव शरीर में इस विटामिन की महत्ता के दो बड़े कारण हैं कि इसकी सहायता से शरीर के सब तन्तुओं को आवश्यक मिलता है और यह रक्त के चिकनाई के तत्व को घटाता है। इस प्रकार यह हृदय के काय भार को हल्का करता है।

शरीर में इसके उचित मात्रा में रहने पर रक्त धमनियों में नहीं जमता। रक्त-चाप और रक्त की शर्करा को यह विटामिन नियमित रखता है।

स्त्रियों के लिये इस विटामिन का बड़ा महत्व है। उनकी सन्तानोत्पत्ति की शक्ति बहुत सीमा तक इस विटामिन पर आधारित है। गर्भ ठीक रहता है और उसका पालन भी प्रकार से होता है। गर्भ के गिरने या उसमें किसी प्रकार की

गडबडी का भय नहीं रहता । तथा शरीर के पड़े स्वस्थावस्था में रहते हैं ।

इस विटामिन की सहायता से शरीर विटामिन 'ए' और 'सी' को अपना लेता है ।

इस विटामिन से पीडा और सूजन को आराम मिलता है । रक्त-संचालन और सन्तानोत्पत्ति के कार्यों में यह विटामिन सहायक है तथा मूल में शर्करा जाना और जोड़ों के रोगों में यह बहुत उपयोगी है ।

हवा, धूप और ताप से इसके नष्ट होने का डर रहता है । पुरानी चिकनाई और तेलों से यह प्रभावहीन हो जाता है । लोहे के सम्पर्क में आने से भी यह नष्ट हो जाता है । अम्ल तत्वों और खार में यह नष्ट नहीं होता ।

यह विटामिन चिकनाई में घुल जाता है ।

इसकी कमी से नीचे लिखे विकार उत्पन्न हो जाते हैं :—
बांझपन, गर्भपात, हृदय रोग, पोलियो, जोड़ों के रोग ।

यह विटामिन निम्नलिखित पदार्थों में मिलता है :—

गेहूँ के आटे का चोकर, नारियल, पालक, गाजर, सलाद, प्याज़, हरे मटर, आलू, टमाटर, सेब, केला, सन्तरा, तिल ।

विटामिन 'जी'

यह विटामिन आंत में सूजन, घाव इत्यादि को रोकता है तथा त्वचा को स्वस्थ रखता है। नेत्रों के रोगों में भी यह बहुत उपयोगी है।

यह खाद्य पदार्थों को आग पर पकाने से नष्ट हो जाता है।

यह मुख्यतः निम्नलिखित खाद्य पदार्थों में मिलता है :—

बन्द गोभी, चुकन्दर, गाजर, सरसों के पत्ते, पालक, शलजम, टमाटर, प्याज़, सेब, केला, नीम्बू अन्नानास।

विटामिन 'के'

शरीर में इसकी उचित मात्रा होने से रक्त की जमने की शक्ति ठीक रहती है।

इसकी उत्पत्ति छोटी आंत में आहार के पदार्थों पर एक प्रकार के बैक्टीरिया की क्रिया से होती है।

शरीर में इसकी कमी होने पर थोड़ी से चोट से भी खून बहने लगता है। रक्त-चाप बढ़ जाता है। दाँत सड़ने लगते हैं और स्त्रियों में गर्मपात का रोग हो जाता है।

यह विटामिन नीचे लिखे पदार्थों में मिलता है :—

गाजर और उसके पत्ते, हरे पत्तेवाले साग और सब्जियों पत्ता गोभी, फूल गोभी, टमाटर, सोया बीन।

विटामिन 'पी',

नसों और धमनियों को स्वास्थ्य के लिये इसका बड़ा महत्व है। यह रक्त-चाप को ठीक रखता है।

इस विटामिन की कमी होने पर नसों में कमजोरी आ जाती है। रक्त-चाप बढ़ जाता है। खून के कण विषपूर्ण हो जाते हैं।

विटामिन 'सी' की अनुपस्थिति में यह विटामिन प्रभाव हीन हो जाता है।

यह मुख्यतः नीचे लिखी फल सब्जियों में मिलता है :—
नीम्बू, चैरी, सन्तरे का छिलका, हरी मिर्च, अंगूर,
मुन्नका।

जैसे ऊपर कहा जा चुका है विटामिनों के विषय में आधुनिक वैज्ञानिक जानकारी सीमित है। हो सकता है और अधिक अनुसन्धान से बहुत से अन्य नये विटामिनों का पता लगे, या जिन जिन विटामिनों का अब तक पता लगा है उनके गुणों के बारे में और बहुत से तथ्यों का ज्ञान प्राप्त हो।

परन्तु मानव को अपने स्वास्थ्य को ठीक रखने के लिये इनके बारे में पता हो या न हो केवल प्राकृतिक खाद्य पदार्थों का

ही प्रयोग करना चाहिये । प्राकृतिक-चिकित्सा-प्रणाली में जिन आहार तत्वों को खाने और जिस प्रकार से उनके प्रयोग करने को कहा जाता है, उनसे ही मानव शरीर की सब आवश्यकताएँ भलीभाँति पूरी हो सकती हैं । अतः खाद्य पदार्थों को प्राकृतिक रूप में ग्रहण करनेवाले व्यक्ति को साधारणतः विटामिनों के विषय में चिंता करने की आवश्यकता नहीं है । केवल इतना ध्यान रखना चाहिए कि शरीर की आवश्यकता के अनुसार सब प्रकार के फल-सब्जियों आदि का सेवन किया जाय । परन्तु अच्छे पाचन के लिये आहार सीमित होना चाहिये, अतः विभिन्न खाद्य पदार्थों को भिन्न-भिन्न दिनों पर ग्रहण करना ही उचित होगा । एक ही भोजन में अनेक प्रकार के पदार्थों के मिश्रण से शरीर की हानि हो सकती है ।

सन्तोष

जिन व्यक्तियों में सन्तोष नहीं वे कितने दरिद्र हैं !
कौन सा घाव ऐसा है जो तुरन्तु भर जाता है — वह तो धीरे
ही भरता है

— शेफ़स्पीयर

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स्वास्थ्यविद्याध्वजवन्दनम्

SALUTATION

TO THE FLAG OF

THE TRUE SCIENCE OF HEALTH

अखण्डैक सच्चित्स्वरूपोऽन्तरात्मा
 पृथिव्यादि पञ्चात्मको यो बहिश्च ।
 स एको भिषग्भेषजं यत्र सत्ये
 ध्वजं तस्य तन्त्रस्य नित्यं नमामः ॥

1. We bow to the Flag of that True Science of Health wherein both the Healer and the Medicine are the unlimited Existence-Consciousness-Bliss (Sat-Chit-Ananda) who is the Real Self within and is manifest outside as the five elements, namely the earth and so on.

त्रिकोणस्य मध्ये हृदि ज्ञानभास्वान्
 मनः प्राणशक्त्यायुतं चोपरिष्ठात् ।
 अधस्ताच्छरीरं च यस्मिन् भवन्ति
 शिवं सत्यविद्याध्वजं तं नमामः ॥

2. We bow to that blessed Flag of the True Science in which in the centre of the triangle there is the Sun of the Divine Consciousness, in the two upper corners the Mind and the Life-Force and in the lower corner the physical body.

यथा विद्यया सुप्रजा सौमनस्यं
कुलस्योन्नतिश्च क्रमेण पपञ्चे ।
अभीती रुजां सर्वथा सर्वदा च
तदीयं ध्वजं सन्ततं भावयामः ॥

3. We meditate constantly on the Flag of that True Science by which we gain good progeny, goodness of mind, gradual amelioration of the race (in future) in the world and freedom from disease in every way and at all times. सर्वथा सर्वदा च .

यथा विद्यया स्वस्थता चापि सत्या
चिकित्सा पराधीनतावर्जिता च ।
सुखं पूर्ण शक्त्या शिवं सौमनस्यं
तदीयं ध्वजं शोभनं मानयामः ॥

4. We adore the blessed Flag of that Science by following which we shall gain real health, cure of disease without dependence on doctors, happiness through abundance of vital power and blessed excellence of mind.

शुभाचारनिष्ठेन चिन्तां विहाय
सुभाक्त्या परस्मिन् भरन्यास एव ।
मनोमेषजं यत्र तन्त्रे ऽस्ति सत्यं
ध्वजं भास्वरं तस्य संभावयामः ॥

5. We honour the resplendent Flag of that Science wherein the real medicine for the mind is only self-surrender to God by one that is engaged in right living, renouncing all care.

शिवं यत्र सर्वोत्तमं लङ्घनाख्यं
 रुजां भेषजं मानसस्यापि पुंसाम् ।
 उपायैः सदा पालनं प्राणशक्ते -
 ध्वजं तस्य तन्त्रस्य नो विस्मरामः ॥

6. We shall never forget the Flag of that Science, in which the blessed and Supreme Medicine, namely Fasting is (prescribed) for bodily diseased and for the mind, and also the constant conservation of Vital Economy by (proper) means.

गरूणां गुरुं देवदेवं महेश
 प्रपन्नस्य शान्तस्य सर्वं रहस्यम् ।
 स्फुरेद्यस्य तन्त्रस्य यद्वत् तिरश्चां
 ध्वजं निर्मलं तस्य संपूजयामः ॥

7. We adore that pure Flag of that Science, all the secret truths of which will shine spontaneously, as in the case of animals, so also to him that is of peaceful mind, having surrendered himself to the Supreme Lord who is the Guru of all gurus.

शिवां सत्यविद्यामिमां मानयन्ति
 बुधा ये ऽन्नपानादिषु ब्रह्मचर्यात् ।
 भवन्त्यायुरर्द्धं मनः स्वस्थता च
 प्रसादान्महेशस्य तस्यैव तेषाम् ॥

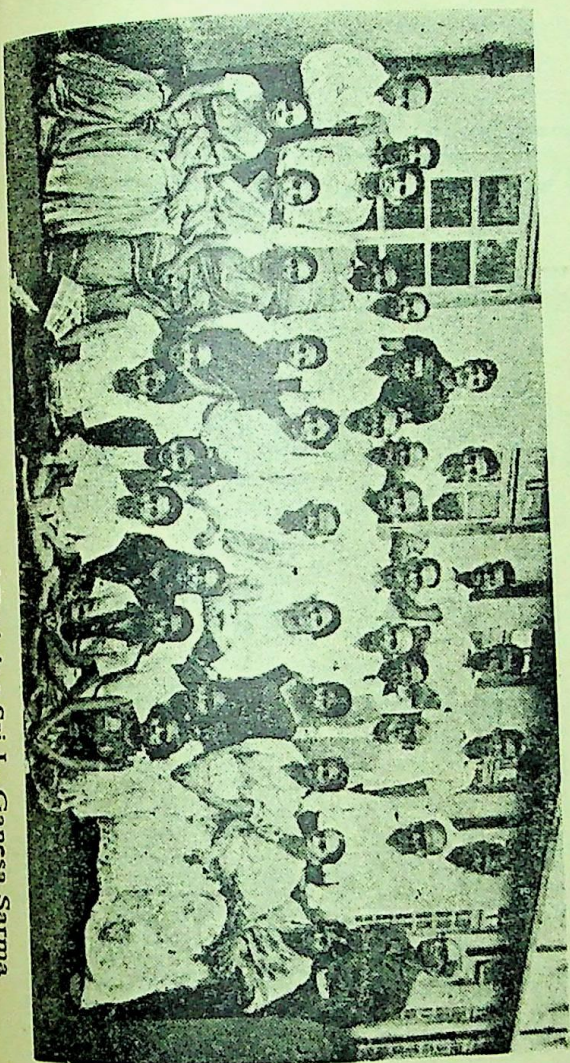
8. May longevity, mental excellence and physical health accrue by the grace of that same Supreme Being to those that honour this true and blessed Science of Health through self-control in their eating, drinking and in all other respects

पोषक आहार

कुछ वर्ष पूर्व पोषण विज्ञान शास्त्री लोगों को कैल्शियम और फास्फोरस सेवन करने पर बल देते थे क्योंकि दांत और हड्डियां इन्हीं तत्वों से बनी हैं। अब और अध्ययन करने पर पता चला है कि हम में कैल्शियम और फास्फोरस की काफ़ी मात्रा होने पर भी मैग्नेशियम के बिना दांतों का स्वास्थ्य-निर्माण नहीं हो सकता। तथ्य यह है कि शरीर की रासायनिक रचना से हम आज भी इतने ही अनभिज्ञ हैं जितने सौ साल पहले थे। कोई भी व्यक्ति जीवित कोशिका में घुसकर इसकी रासायनिक क्रियाओं को नहीं देख सकता। इसलिए वास्तव में कोई भी व्यक्ति यह नहीं जानता कि मानव को क्या चाहिए और यह तत्व किस अनुपात में चाहिए। हम केवल इतना ही जानते हैं कि विषैली दवाइयों से रहित अच्छी धरती में उगी हरी सब्जियों, फलों और गिरियों को बिना पकाए साधारण प्राकृतिक अवस्था में सेवन करने से हमें सारे आवश्यक विटामिन और खनिज लवण तत्व उपयुक्त मात्रा में मिल जाते हैं। यदि मानव उपयुक्त आहार मिश्रण के नियमों का पालन करे और पाचन क्रिया में बाधा न डाले और मानसिक सन्तुलन को ठीक बनाये रखे तो वह स्वास्थ्य, शक्ति और दीर्घायु के लिए आवश्यक तत्वों को जीवित आहार से प्राप्त कर सकता है।

— डा. विजिनीया विट्टेनो

THE INDIAN INSTITUTE OF NATURAL THERAPEUTICS
31st Nature-Cure Training Course
Matunga—Bombay 19



Group photo with the Director of Training Sri L. Ganesa Sarma

खटाऊ, टाटा, कैलिको अरविन्द, फ़िनले कोहिनूर व मफ़्तलाल

मिलों का हर प्रकार का कपड़ा
मिल व कन्ट्रोल मूल्य पर

धमार्थ गाडोदिया स्वदेशी स्टोर
कूचा नटवां, चान्दनी चौक
देहली- ६

Delhi Association of Health Education

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1-1, Feb. 68.

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Founded by : Sri K. LAKSHMANA SARMA
Ganeshnagar, Pudukkottai, S. Ry.

Director : L. TYAGARAJA SARMA

The Sanatorium is situated in an ideal spot in the north-eastern corner of the town bordering on the forest, with two rain fed tanks in close proximity.

While undergoing treatment the patients are taught the principles of Nature-Cure so that they may become their own doctors and also be able to treat the members of their families.

In summer the heat in Pudukkottai is ten degrees less than Delhi, Allahabad and Vijayawada in the North. It is not very cold in winter. Good vegetables and tender coconuts are available all through the year.

Each patient is given a separate room with open space all round. The rooms are electrified and provided with wooden cots to sleep on; and a spinal bath tub. Patients should bring their own bedding. In winter only the nights will be cold and woollen blankets, or cotton razai will be necessary. Among warm clothing a sweater and socks will do.

Pudukkottai is on the Madras—Rameswaram line about 400 k. m. south of Madras. Rameswaram Express passes through this place. All Express trains leave Madras Egmore in the night and the Rameswaram Express arrives here in the morning at 7-00. The Town Bus takes passengers from the station. From Brindavan Hotel bus stop horse jutkas will be available for Ganeshnagar for 75 ps. Taxis from station to Ganeshnagar can be arranged if advance intimation is given.

Charges including rent, food and treatment per week Rs. 60; per day Rs. 15. Special charges for those who need constant attention.

Fee for consultation in person or by post Rs. 5.

All charges are payable in advance.

For any further information please write to the Director. Ascertain the availability of accomodation before proceeding.

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The Life Natural

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NO. 2

A REAL FRIEND-THE GREATEST HEALING AGENT

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity. He who has made the acquisition of a judicious and sympathizing friend, may be said to have doubled his mental resources.—*Robert Hall*.

In poverty and other misfortunes of life, true friends are a sure refuge. The young they keep out of mischief; to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds.

—*Aristotle*.

Life has no blessing like a prudent friend.

—*Euripides*.

The light of friendship is like the light of phosphorus, seen plainest when all around is dark.—*Crowell*.

There are three friendships which are advantageous: friendship with the upright, with the sincere, and with the man of much observation. Friendship with the man of specious airs, with the insinuatingly soft, and with the glib-tongued—these are injurious.—*Confucius*.

A case study of many patients suffering from serious nervous disorders would reveal that one of the

major causative factors in such cases is that they had not been in the habit of regularly talking out their worries and problems. They had not perhaps realised earlier, that to bottle up everything inside would eventually tell on their nerves, health, mentality and appearance and that such an attitude on their part would narrow their minds, wear down their nerves, stiffen their bodies and prematurely harden their features.

We, who believe in Nature-Cure, would rather like everyone to prevent disease by living hygienically—which is the only sensible way to prevent illness. In so far as this relates to the physical side, it is fairly easy to pinpoint what the defects are and how best they could be set right.

When dealing with emotional conflicts and problems of maladjustment, many may wonder whether these could be prevented well in time. It is in regard to this that a few hints are being given below.

Modern life being what it is, most of the people living in civilisation have plenty of problems to face. Not unoften, there is environmental maladjustment in many cases and the individuals in question are placed in a position where misunderstandings and conflicts are galore in number. Except for an ideal person whom the Gita would style as a *Stitaprajna*—a steadfast man—for most of the people such situations would really be taxing and perhaps even mystifying at times. If the individuals want to live in good health without impairing their bodies and minds, they should take immediate steps to deal with the problems and conflicts, as and when they arise. It is worth while for everyone to have a real friend—or a few real friends—in whom they can repose complete confidence, with whom they could talk and discuss with perfect frankness and who would understand them and not mock at them for their

supposed weaknesses and failures. In fact, talking of problems with real friends who are capable of greater understanding will itself release the tension and strain that is in their minds, lead to a deeper understanding of one's own self and thus, to a better standard of mental health.

It is, therefore, advisable for everyone not to keep aloof from society but to have one, two or three real friends with whom he could converse freely, who could understand him and who could act as a friend, philosopher and guide. Such consultations would help prevent a lot of disease and disorder in the system, which might otherwise arise as a result of tension and strain. The point that we are stressing is that a real friend—not one who has an axe to grind—could be one of the greatest healing agents. Rightly has Bartrhari, the philosopher of repute, expressed: यदि सुहृत् दिव्यौषधैः किं फलम्? If there is a good friend, what then is need for medicines?"

While we would advise you to have one, two or three such real friends, to talk over your problems with them, we would at the same time make it clear that for your own good, for your own physical and mental health, you should after considering all the pros and cons of the problems with such friends, finally make your own decisions, unaffected by outside influences. This habit should be cultivated:

Not to take decisions for oneself but to rely on the advice/suggestions of others, however well-meaning these be, and to be blindly guided by them, will progressively weaken the mind. The weak mind blows with every wind and fears to stand by its own convictions when faced with strong opposition.

While in modern society individuals seem to lack the type of real friends referred to above, lots and lots of people partake in discussion groups and similar gatherings to thrash out their so-called common problems. The question as to how much benefit could be got by an individual by participating in such groups depends on how freely the members in those groups speak among themselves. If, as unfortunately happens to be the case in many instances, the members of the discussion group are very formal among themselves, they would not be helping anyone in the solution of the problem. A very informal carefree atmosphere is essential in such groups, if they are to serve any real purpose in solving the problems of society.

No one in the modern world can successfully live completely aloof. He has necessarily to mix with various people and if he wants to win the affection and respect of all those he has to be in contact with, he has to possess one quality—namely, fearlessness. He should not be afraid of speaking his own mind among people. A mere conventional attitude, even towards one's own friends, often portrays a weakness that ceases to hold one's interest for long.

Hence, have a few real friends (*Suhrits*). Be informal with them, speak freely to them, have a little more verbal courage and daring and you will no more be a colourless personality. Such friends could help you to keep yourself free from tension.

On your part, you could act as a *Suhrit*, or a real friend, to many who may look up to you for help, succour and guidance. You could help them to release their mental tensions and to solve their problems.

Have a *Suhrit* for your onward Progress. Be a *Suhrit* to those who are willing to be helped by you.

For ANY WHO WANT TO QUIT SMOKING—HERE'S HOW

Readers will remember the remarks of Mark Twain when the cigar smoking habit badgered him. Often he tried to quit. He realised the harm, and the necessity of quitting when he humorously said something like this... "Quit smoking, why anybody can do that. I quit a thousand times."

One wonders if the same recurrence of desire which caused Mark Twain to quit a thousand times only to return to the habit is a part of all the so-called cures that have been offered to destroy the cigarette habit.

Here is a system that works, because it is physiologically based.

Breathing has always been involved in the smoking habit whether cigars, pipes or cigarettes.

Holding the breath is a physiological must, once the inspiration of smoke into the mouth has been completed. Whether the smoke is swallowed, causing automatic inhalation, or expelled through the mouth, the breathing is in cadence with the inhaling and expelling.

All smokers when they reach for a cigarette feel deprived of air. Yes, deprived of air; The deep inspiration.....drawing the first smoke into the mouth is an effort to get more air, more oxygen, albeit contaminated with nicotine and what not. The smoker recognizes the sedative effect of the narcotic, never realizing that air was what he really wanted and needed

when he automatically reached for the cigarette. By the act of smoking the mechanism of respiration has been accelerated and more air, though of poor quality is acquired by way of the mouth with the smoke.

Now the non-smoker in need of oxygen will, without understanding why, yawn or raise his hands above his head in a good stretch, causing a greater inflow of air, and hence more oxygen.

SMOKERS ARE NOT YAWNERS, and are not inclined to the stretching habit either.

The smoker and non-smoker alike whose body demands more air, more oxygen, seeks the same remedy.....deeper breathing.

To destroy the cigarette habit. Whenever you are prompted to reach for a cigarette, instead, take a deep breath. But exhale fully before you start inhaling. Then inhale deeply, slowly and rhythmically through the nostrils,.....and then hold the breath momentarily. Now begin to exhale again, fully and then hold again before inhaling fully. Keep this up for several breaths. If you can do it outdoors all the better as there we have greater oxygen content of air. But wherever you are, when you want to smoke, even indoors where the air may not be all it should be, do the breathing as suggested, and presto the desire for a smoke will vanish promptly.

Repetition of this simple procedure whenever you wish to smoke will bring permanent relief and eventually rejection of smoking altogether as the body frees itself from the accumulations of previous smoking.

American Vegetarian Hygienist, 1967.

Great Health Discovery Of All Time:

It may astound you! But not everything which you eat turns to tissue, blood and bone. It depends, of course, upon what one generally eats. If it is diet which consists largely of refined foods such as sugar, white flour, cakes, chocolates, cheese, eggs, meat and fish, salt and hydrogenated vegetable fats then a considerable amounts of by-products are left behind which slimes the membranes and tissues. This residual matter as it is not transformed into energy or repair material is periodically eliminated through the nose or mouth in a mucousy or phlegmy discharge when we catch cold. Remember this the body only eliminates what it does not require so it is wrong to stop such an elimination by drugs or injections. It must be noted that once the system is allowed to cleanse itself thoroughly the health of an individual is in a far better state than when it is not permitted to do so.

What does a cold prove! That the body is basically a filtering or distilling plant—a process which we refer to as one of assimilation and elimination; and that if we assist the organs to cleanse itself by utilising the methods of purification mentioned in the 'Golden Path to Rejuvenation and Healing by Water' where it is shown how by drinking the light water such as from running streams or from rain water the membranes are cleansed of all phlegmy substances to give the body a new lease of life.

Alex Carrel, the Nobel Prize Winner, demonstrated the effectiveness of this system by keeping the chicken heart of an embryo alive for twenty seven years before he put an end to the experiment—at a time when he realised that he could have kept the heart alive indefinitely.

Natural Health News, Durban, S. Africa.

Diagnosis Is Not An Absolute Guide:

Dr. J. H. Tilden, a medical practitioner who lived to the ripe old age of 89 found that the drugless method of healing was infinitely superior and safer than anything which medical science has to offer in the prevention and cure of disease. On page 360 of his book, 'Impaired Health', he wrote:—

“Much to the disgrace of the profession, it is generally known that if a score of physicians are consulted, the patient when through with his last counselor will have from ten to twenty different opinions.

Why is this? No doubt there are many reasons that could be given of an irrelevant nature but only one reason is necessary, and that one is that all these different diagnoses are right and they are all wrong.

The rhinologist finds adenoids and bony growths in the nose. His diagnosis is right. The throat specialist finds catarrh, enlarged tonsils and follicular inflammation. He is right. The heart specialist finds an overworked heart; if the disease has been running long enough he will find a heart lesion. He is right. The stomach and bowel specialist finds ptosis of the stomach and transverse colon, retarded digestion, and retention of food in the stomach. He is right. The gynecologist finds inflammation, prolapsus, fibroid tumour, may be an ovarian cyst. He is right. The abdominal specialist finds appendicitis, ovaritis, tumours, misplacements etc. The genito-urinary specialist discovers an enlarged prostate and a foul bladder from the retained urine. He is right. The kidney specialist finds albumin or sugar in the urine and his diagnosis is Bright's disease or diabetes. He is right. The syphilophobiatic finds a positive Wassermann test, and his diagnosis is syphilis; and he is right.

All other specialists find something relating to their speciality and they are all right, and as stated before they are all wrong. Their failure in curing the case is proof positive that they are all wrong. Of course, the more or less palliation is given but no cures need be expected for all these so-called diseases or affection—sympathetic derangement—and to get rid of them permanently, the cause must be removed.

Natural Health News, Durban, S. Africa.

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TIPS FOR THE THOUGHTFUL

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on the dial; we should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best.

—Bailey

* * *

In the eye of that Supreme Being to whom our whole internal frame is uncovered, motives and dispositions hold the place of actions.

—Blair

* * *

When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a method of good and salvation only, but as a perpetual monition of duty. But what we require of God we see what he requires of us.

—Jeremy Taylor

* * *

The highest form of freedom carries with it the greatest measure of discipline and humility. Freedom that comes from discipline and humility cannot be denied. Unbridled licence is a sign of vulgarity alike to self and one's neighbours.

—Mahatma Gandhi

* * *

Public life would be poisoned at the fountain if leaders, after making a show of leading, took to following. Leadership of democracy is something like happiness, best attained when not sought directly and consciously.

—V. S. Srinivasa Sastri

* * *

Become an embodiment of Dharma. Shine as a Sadachari Purusha. Adhere to truth and purity. May all thy words and deeds be permeated with compassion. Serve man and worship God. Attain the Divine. Experience here and now in this very life. Society, the nation, thy country and the world at large will be the richer and the better for your having lived thus. —Sri Swami Chidananda Saraswati

* * *

Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing. * * —Lincoln

* * *

There is no true care of the body which forgets the soul. There is no true care of the soul which is not mindful of the body. The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty which is the one living of the completest life it is possible for men to live. And the two parts minister to one another. Be good that you may be well; be well that you may be good. —Philips Brooks

* * *

A single vitamin factor when used in large doses is no longer a vitamin, except by definition. It is a drug. A food is a balance of many nutritive factors with interrelated harmony. This is especially true when synthetic vitamins are considered. Synthetics are not and never have been harmonised with normal associated factors; thus they are drugs, not vitamins.

—Alan H. Nittler, M. D.

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Why Philosophy?

A Metaphysical Introduction To Nature-Cure

(Sri K. Lakshmana Sarma)

Nature curists all over the world are agreed on this point that it is the philosophy of Nature-Cure that distinguishes it from all the other systems of healing that prevail.

Philosophy consists in the knowledge of hidden truth. The truth is something subtle, transcending the senses and even the mind, because the latter can think and know only what it perceives through the senses. For example, health is not directly perceived by any of the senses. Health is only inferred. Its chief symptom is negative. The healthy man is not, as a rule, aware of his body. He becomes aware of it only when there is some defect in the bodily function, due to a fall in his health level. But, from this fact, it is not open to any one to argue that health is a negation and that disease is something positive. Of course, all Allopaths, and even Ayurvedists, take it for granted, that disease is real, that is, something positive, and therefore give it some specific treatment. That this is a delusion is well understood by most Nature-curists. (I prefer this term to the one commonly used 'Naturopath') And since health is one, disease is also one. The oneness of disease has been once for all so clearly demonstrated by Louis Kuhne, that ever since this principle has been accepted as the fundamental basis of Natural Healing. We go just a little further and say that diseases are one, because they are only symptoms of defective health and that, therefore, disease has no existence of its own, apart from health; and that health alone is real in its own right.

2—F.

But there are quite a number of people that protest against the smuggling of philosophy into Nature-cure, which they conceive of as something purely practical. Their real grievance is that we deal with Nature-cure methods as governed by religio-philosophic principles, and we go so far as to bring in the notion of God.

What does God do to these fanatics, that they should be put out by this way of understanding Nature-cure. He does not object to any one being an atheist or infidel, if one likes. Neither do we seek to impose our faith upon others. Every one is free to understand and expound Nature-cure according to one's own best of mind. We claim the same freedom and use it to understand Nature-cure as an integral part of God ordained Dharma or Law of life and Happiness.

There is this profound difference between philosophers and all others. The latter look upon the invisible, subtle things of Nature as mere qualities or adjuncts of visible things. Thus life, mind and soul are looked upon by the unphilosophical as belonging to the gross, physical body. The philosopher looks upon the gross visible things as belonging to, and operated by, invisible things. Thus the body belongs to a subtle thing, called the subtle body, which may be described as Life-Mind, because really Life and Mind never exist apart from one another.

It is true that allopathic science denies the reality of life; Scientists as a class maintain the same faith. Nature-curists, on the other hand, affirm the reality of life as something other than the body, and superior to it in the order of Nature. Now, it is a fact that Nature-cure is able to cure medical failures. Again and again it has happened that consumptives who had been worsened and brought very near to death by streptomycin and overfeeding, have later been restored to

health and given a new lease of life by Nature-cure—that is, by Vital Economy and by low feeding with highly positive foods. Therefore it does not lie in the mouth of the allopaths to say that we are wrong, and they are right. They are wrong and this is the cause why they 'kill' patients, instead of curing them.

The essential truth that we need to understand, if possible, is that Nature-cure has no separate existence of its own. It can be understood in all its unique excellence, only as a limb of the Supreme Science which is revealed in sacred books, namely the Upanishads and the Gita.

One profound and revealing truth of the Vedantic philosophy is that the whole universe is like a Tree, having its Root above, in God, who is formless pure Spirit (Consciousness manifest in all of us as 'I am')—a Tree whose branches are hanging downwards. Therefore, God is Origin and Support of all that there is in the world, both invisible and visible, God is the source of Mind and Life, also of the body, of food, and of all other things that contribute to the successful working of Life and Mind, namely the earth, water, light, air and the intangible substance called Vyoma or Akasa (space)—sometimes translated as ether.

From this follows the teaching that all things are divine, and are worthy of reverence—of reverential approach and use, not abuse.

The sex organs are looked upon as shameful. But, that is the inevitable reaction of the habitual misuse by worldly-minded men. No part of the body is vile. All of them are worthy of reverence.

The implication of reverence is that we have no right to treat them as we choose in our ignorance. They

do not belong to us. Indeed, from a very high point of view there is neither owner nor the thing owned because God Himself is all this. Therefore, the Divine Law (Dharma) must be obeyed in all our dealings with Life, body, food and other outside objects. This Law is also called Natural Law, because Nature is the power of God, the power by which He controls and directs the entire Universe and all things in it.

If we violate this Law, we are sure to be punished. Disease is Nature's punishment for our violation of the Divine Law, Dharma. It is a truism of Nature-cure, that none suffers disease from any cause, other than his own sins of wrong eating and of wrong living in general. For this reason it is that—by not drugging—by making amends to Mother Nature for our backslings, the means of cure.

Between the desired End and the Means thereto there is a mysterious unity which makes it impossible for us to achieve that End, except through the divinely ordained means. This is our Introduction to Nature-cure.

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A New System of Intensive Agriculture

(Shri D. C. Desai, Bulsar)

Our readers may be aware that Shri D. C. Desai, Director, International Research Centre for World Problems, Karuna Mandir, Teethal Road, Bulsar, has for some time past been conducting a unique experiment at his Centre on a new system of intensive agriculture without animal labour, without animal manures and without chemical fertilisers.

In this short article, Shri D. C. Desai outlines the great advantages that would accrue to an agriculturist if only he cares to adopt this system of 'Veganic Agriculture.' The country as a whole would greatly stand to benefit by the adoption of this system.

The Delhi Association of Health Education proposes to arrange for a Conference on Veganic Agriculture in Delhi towards the middle of March 1967. Shri D. C. Desai would address the Conference and give practical help and guidance to the agriculturists attending the Conference. We hope that all those interested in scientific farming would avail of this opportunity and help the country solve the vexed problem of food shortage once for all and also keep the country's farms and fields fertile for ever.

—The Editor, *The Life Natural*.

This system is a new development made possible by field experiments and is an improvement upon the clean culture system of Julius Hansel of Norway and the Intensive cultivation method of Mrs. R. Dalziel O'Brien of England. It is a system about which nothing is known amongst agricultural experts who follow the conventional methods of applying animal manures and

chemical fertiliser together with pesticides. It will revolutionise Indian agriculture and eliminate the unnecessary transport of fodder and manures from fields to dairy farms and vice-versa.

2. It will prevent wastage and uneconomical use of land, fodder and fertilisers. It will yield bumper crops and reduce the cost and transport of fertilisers by utilising the natural fertilisers (weeds, green manures, crop residues, oil cakes, husk, hulls, cobs, shell and pods) grown on the farm for its own enrichment at compound interest year after year. It is a unique system of natural intensive and profitable agriculture for the production of high quality crops economically without the use of animal labour, animal manures, chemical fertilisers or dangerous pesticides. It will abolish poverty and unemployment amongst the farmers and agrarian labourers.

3. It is an efficient and economical system of conversion of fodder into fertiliser by feeding mother earth with these materials directly instead of passing them through an animal for meat or milk production and ultimate transport of the animal manure from dairy farms and slaughter houses into the fields. It is believed to produce greater yield of feed crops by utilising crop residues and other green or dry vegetable matter directly as fertilisers and at the same time improving the health, quality and flavour of the crops so that no pests are developed and pesticides are necessary.

4. The nitrogen, potash and phosphates contained in green manures, weeds and crop residues are fully utilised by the soil by mulching or composting them and spreading over the farm whereas only a fraction of the same element is returned to the soil when the manures

and bone meal obtained from animals fed on the above produce from the farm itself are spread over it in the form of fertilisers.

5. In this system, food, fertilisers and land are fully utilised and the losses due to removal of large quantities of green and dry vegetable matter from the fields for the feeding of animals are eliminated.

6. Most farmers in India are faced with the problem of soil fertility on account of shortage of chemical or organic fertilisers. Chemical fertilisers are known for their adverse effects on the soil and the conservative farmer is reluctant to use them. They are in short supply and very costly. On the other hand, organic fertilisers are also very scanty and costly on account of the quantity available being insufficient for the vast acreage of arable lands and the cost of transporting them from dairy farms being prohibitive. Farmers are dependent upon animals for agricultural operations as well as organic manures. The average farmer cannot produce enough manure for his own fields and cannot afford to purchase it from outside sources.

7. For thousands of years our agriculture is based on the use of animals for both labour (including ploughing, carting and other operations) and supply of fertilisers in the form of cowdung and bone meal. The fact that animal fodder can itself be used directly on the soil as a fertiliser has escaped attention. The economics of maintaining farm animals for labour and fertilisers with incidental profits for their milk, meat, hides and bones has never been questioned because the average farmer does not keep any accounts for the cost of maintaining the animals' feedstuffs.

Mental Health And Sickness

(K. Srinivasan, New Delhi.)

Everyone recognises the value of health and wants to take care of it. But health normally is understood to mean physical health. Ordinarily, people, while they are conscious of the smallest physical ill like a cold or headache, do not recognise the many abnormal situations that develop in their minds and of those around them unless they become patent to a degree that can attract attention; and until such recognition whoever is suffering from such an abnormal condition is apt to be considered as anything but a sick person with all the resulting social attitudes towards such a person. It is mainly because of this that the mentally sick do not get the sympathy they deserve till a late stage in their mental sickness. Thus a mentally retarded child who is unable to comprehend his school lessons is looked upon by the majority of parents only as a naughty child who does not pay attention to studies. The child gets rebuffs but no sympathy. On the other hand when the abnormal condition becomes patent it is thought of as something terrible and again the patient is looked upon with a distrustful attitude, not so much with sympathy and understanding. The result is that mental sickness has become the province of another type of specialists and neither the individual nor the community realises what he can do for himself or the community either to prevent such a condition or to effect a redemption from such a situation. It is my intention, therefore, to present an analysis of mental health and sickness and its treatment in a general way which may help remove some terrors from the popular mind.

The subject of mental health has received considerable attention from the medical profession

especially in the west and as a result Psychiatry has made enormous strides. The paradox of the situation however, is that more and more people seem to be suffering from mental illness progressively in the west. It is also very clear that in spite of this development in the field of psychiatry and also medical science in so far as it is applied to the treatment of mental diseases, well-equipped and well-staffed mental hospitals, the truth about mental illness and how to face it is still eluding the experts.

Treatment of mental illness by the medical profession by which I mean the psychologists, psychiatrists, and other specialists in the field of mental diseases, follows the same pattern as of the doctors treating physical ills. Basically the approach is the same. As there is compartmentalisation in treating the human body, there is compartmentalisation in treating the mind. In the same manner that the present day doctor is unable to treat anyone for a physical illness unless he is enabled to diagnose it so also the mental patient has to be first diagnosed and his malady identified as belonging to a particular category. Also as in the case of physical illness, treatment is mainly suppressive at least in so far as the use of drugs is concerned. It is not recognised that the very drugs that are used for treating mental diseases will ultimately lead the patient to a greater degree of sickness. In the case of physical illness the drugs suppress external symptoms and progressively lead towards chronic and degeneracy stages. So also in the case of mental illness drugs act on the instrument of the mind's expression, namely the brain, directly or indirectly and progressively lead to deterioration in its physical condition. Thus; in a case where there may be physically no trouble and mental sickness develops through purely psychological causes, any attempt to treat the patient, even as a

palliative measure, through drugs will only add to the trouble by weakening the physical system also. This is one of the main reasons why modern psychiatry has not been able to be successful in spite of its wonderful process of psychoanalysis. This again stems from the lack of a total approach of treating the mind as an entity by itself and not as part of the entire scheme of body and mind together.

From the Nature-Cure point of view the treatment of the mentally sick also should take the form of cleansing of the system—of the body of its toxins and the mind of its fears and delusions. As with physical illness, it is not necessary for us to give a name to the mental illness. It is sufficient if it is recognised that the person is not absolutely normal. As physical disease is nothing more than an external manifestation of the attempt of the human body to get itself rid of accumulated foreign matter, so the abnormal behaviour of a sick mind is only an attempt of the mind to get itself rid of certain ideas, fears or delusions. As in the case of treating an acute physical condition what all is needed is to see that the eliminatory process is allowed to proceed as nature intends with assistance in the form of removing patent hindrances to such an elimination, so also in treating the mentally sick what all is needed is allowing the mind to get itself cleared of all the unwanted fears and ideas. To many the above statement may appear an over-simplification of things. To them I would say that all that appears complicated is so because of our own thinking. We have been living so much in a world of complications that the simple is unbelievable. This is also borne out by eminent men in the field of mental health.

Dr. Karl Menninger in his frank and forthright article on 'Coming to Terms with Mental Illness'

writes: 'Mental illness is not simple, but neither is it weird and unhuman. We've all "had it": we've all suffered from spells of varying intensity and duration. Occasionally they strike hard or last long. More often they only confuse or paralyse or frighten us; we become a bit demoralized. We fight against it and do the best we can'. In the book 'The Vital Balance' he, along with his two colleagues, suggest that mental illness is not a 'thing'—like a specimen in a museum for which a label must be found. It is rather a state of functioning, a way of behaving. His further analysis of the mentally sick person is akin to the Nature-Cure point of view: "An individual having unusual difficulties in coping with his environment struggles and kicks up the dust, as it were. I have used the figure of a fish caught on a hook: his gyrations must look peculiar to other fish who don't understand the circumstances. But his splashings are not his affliction: they are his efforts to get rid of his affliction. And, as every fisherman knows, these efforts may succeed. What do you want us to call these people, or these conditions? I am sometimes asked. I wouldn't call them anything. I want us to emerge from the name-calling stage. Psychiatry should repudiate it."

Is that not a repudiation of the same error in which Psychiatry has fallen with regard to mental illness as medicine has fallen with regard to physical ills?

It then should be clear that the retrogression of mental disease has to take place in the same manner as retrogression of physical disease. There is no conflict between modern psychoanalysis and what I term retrogression of mental disease above. Psychoanalysis aims at bringing back the abnormal person face to face with reality and tries to remove the false fears and delusions which he has developed

because of an incorrect appraisal of the situation he had earlier faced. But while the theoretical approach is correct the practical method is self-defeating. The re-creation of a situation to enable the patient to see reality should also be natural and not laboratory made. Taking away a patient from the surroundings in which he developed the sickness and then trying to re-create situations in his mental world is but a second hand approach that cannot but lead to failure and possible situations of no return. The proper approach would be to enable the patient to see the reality for himself in the real-life situation which he understood wrongly.

"Institutional care may have seemed the only solution at one time, but we know now that it can be more of a detriment than a help" said Hamilton C. Ford M. D. of the American Medical Association's Council on Mental Health recently while dwelling on the subject of mental health care. Just as not so many years ago the concept of mental hospitals eliminated the insane asylum, according to him, it is time now to gradually eliminate the centralised mental hospitals in favour of treating the mentally sick where he belongs to, in his own community, at home, and not long distances away."

The above approach which reflects a 'changing concept of mental health care' as it is termed in the medical world, is a welcome approach though, to those initiated in the all-pervasive philosophy of Nature-Cure, this concept does not hold anything new—rather it only highlights how far removed the modern custodians of mental health had been from the truth about mental sickness all this while. This concept by itself is, however, not going to make a great difference to the world of the mentally sick. The concept has its application **only to those who are already sick in the identifiable**

sense of the term, not to the many that are in the process of becoming sick though externally they may not be manifesting any signs. In other words, this concept has nothing to do with the preventive side. On the curative side, the concept can be helpful only if the home or community is tuned to receive the mental patient with a degree of care and understanding that he deserves. But the home and community of today anywhere in the world is totally different from what it should be to serve as such a venue. With increasing urbanisation and the accent on the individual, the theory of each for himself has become the order of the day and the spirit of give and take, tolerance, and respect for human values and ethics has given place to aggressiveness and a spirit of self-aggrandisement. There is increasing awareness on the part of the individual of his rights but without relevance to his duties and the tendency is to look upon everything from a legal rather than an ethical or human point of view. An important cause for this state of things is the progressive weakening of religion which served as a great moderating force against fissiparous tendencies. No doubt these are inherent in the present day set up where the family has to break into individuals living apart from each other, each fending for himself. But this does not necessarily mean that there is to be a total obliterating of human values.

Religion in its broadest sense is nothing more than an attempt to make the individual realise the importance of doing one's own duty in whatever walk of life he is. If each individual realises his responsibility

towards his family, his community and country, rights can take care of themselves. After all rights and duties are correlative and one man's rights in most instances means a duty on someone's part. Religion taught people to do their duty—not to tell a lie, or steal or covet other men's riches are all duties in this sense—and do it not for fear of the state but in deference to the unwritten law of the conscience. A duty done out of fear will but be half-hearted.

The great religious teachers of yore were better psychologists and psychoanalysts than the professionals of today. Even though religion in its broadest sense is nothing more than doing one's duty the religions of the world have realised that all said, man is an emotional being and the concept of doing one's duty will have better appeal through the emotion than through the intellect. That is the reason that religion with its emotional appeal was able to keep people upright whereas the modern State with all its complicated laws and sanctions has been unable to keep people on the right path.

As a direct preventive and curative force in mental sickness also religion has played a silent but effective part. Religion has always enabled people to give vent to their inner aspirations, disappointments and feelings, in a way no psychoanalysis can possibly do. The suffering mind today finds no place where it can unburden itself. The coffee-house friendship of today cannot provide the opportunity for a suffering tormented soul to pour out its heart. Previously at least there was

the alternative of the church or temple to which the mentally sick could go and pour forth his innermost feelings without fear of being ridiculed or chided. The church or temple may still be there but the individual steeped in a materialistic way of life has only a tottering faith, and he either does not go there or goes more with an attitude of putting the deity to test than with the idea of pouring out his feelings in a spirit of self-surrender.

Any attempt then at treating the mentally sick at home or within the community can succeed only if the home and community itself is put back to the position it should occupy. While this may appear an almost impossible task in the west, we should consider ourselves lucky even today here in India. The emotional fabric of our country is not as yet so weakened as in the west. Bonds of family, society and friendship are still strong enough to be rehabilitated. Community feeling and respect for human values can still be found in abundant measure, if not in our cities at least in our villages, which fortunately are more numerous. The temple bells still ring to the tune of

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग्यवेत् ॥

the daily prayer of every one in this land. Mental patients still go to various temples in India which have from time immemorial been known to cure the mentally sick. It is only necessary to bring to the attention of the sceptics among us who now tend to deride these

institutions in favour of modern 'scientific approaches' as they call it, that there is more science in these ancient practices than we are prone to think. The temple atmosphere has always been one of serenity which can relax the frayed nerves of the mentally sick. With its natural surroundings the atmosphere there tends to calm the mental patient in a natural way without recourse to tranquillisers. The prayer and other rituals tend to elevate the mind, to give it a feeling of strength in the presence of a superior and benign force. The deity in the temple is a better psychiatrist to which the sick mind can unburden itself with a greater degree of unreservedness than it can do to the professional psychiatrist who even the sickest of the sickly mind in its innermost depth of consciousness knows to be a professional man doing a service for a fee.

Mental sickness following the western way of life is also increasing here. We have to profit by their experience and by the findings and admissions of persons like Dr. Karl Meninger who as true seekers of truth have come out with the weaknesses and shortcomings of their approach towards mental sickness heretofore. For us it should be comparatively easy to prevent and treat mental disease. What is needed is a total approach of treating the body and mind together and respect for our ancient values.

THE HOW OF SKIN CARE

Dr. Jesse Mercer Gehman, Duncannon, Pa. 17020, U.S A.

COLD WATER BATHING

Cold Water Bathing of the whole body is stimulating to the entire body and helpful in removing exudates from the body. The body must be warm to healthfully react to the cold bath. It is therefore effective immediately following exercise when the heat of the body surface is increased, or upon arising from a warm bed in the morning, or in hot weather as a cooling measure. Those who use air and sun bathing conscientiously require less cold water bathing, though it is not amiss to use the cold water as desired so long as warmth of body precedes the cold bathing, This guarantees a good reaction—a pleasing exhilaration and warmth of the body even in the coldest weather.

HOT WATER AND WARM WATER BATHING

As a means of skin care, hot water bathing is not only unnecessary but unwise. Hot water enervates—decreases the nerve energy—retards circulation and encourages congestion, as a general health measure. Only in specific instances of altered health should it be used.

The use of the hot water bath with soap is not a health measure. It is an abuse of the body.

Warm water bathing may be used when required, but it should not become a ceremonial habit which is all too common especially among women of all ages.

As a cleansing agent with soap it can be used as occasion demands which is gauged by the type of work or industrial environment. Naturally an auto-mechanic

or a plumber will require a warm bath usually more frequently than an office worker or a clerk in a store.

The warm bath taken once weekly or once in ten days is essentially a cleansing agent and must not be confused with Air, Sun, Friction or Cold Water Baths, which are first of all natural energizing skin aids, and skin cleansers as well, and therefore their ready use reduces the necessity of the warm bath as a cleansing agent.

A warm bath should occupy no more than ten minutes. The water should be only comfortably warm. The body should be wet all over—not soaked—and then soap applied. Soap should be of a vegetable oil variety. After the soap rubbing, rinsing of all soap particles from the body is essential to prevent irritation. Warm water rinsing completed, there should follow a quick cold rinse of the whole body. If the body retains considerable heat as in warmer weather a second cold water wash off may be used with benefit. The warm water soap-bath should be taken not less than one hour before meals or two hours after a meal.

FRICITION BATHING

Friction bathing of the body is another means for stimulating the action of the skin. It is valuable at all times, but more especially, if sun and air baths are not practicable as regularly as needed, or in the cooler weather months of the year in the North temperate zone.

Friction Bathing is readily accomplished by the bare hands, a towel, or a brush. The bare hands are the most natural means available. By passing them vigorously over and all parts of the body, circularly over the torso, and upwards on the limbs, a pleasing

and invigorating sensation is created. It should be taken early in the morning when arising and before the morning cool bath:

A coarse turkish towel may also be used in rubbing and frictioning in circular movements of torso and upward movements on the limbs.

Brushes, the harshest of all instruments used in friction baths are used in the same manner. But bare hands are best for frictioning.

Cold Water bathing may follow friction bathing as the body, being warmed from the invigorating friction is receptive to cold water and reacts well.

Observe, that in the use of all these simple natural measures for skin care, the energies of the skin are drawn upon for immediate conversion to more skin health.

Both dry and oily skin will respond to these measures. Should the skin become excessively dry, crack and be irritated a small amount of pure olive oil, or cocoanut butter, may be used.

Observe these rules and know, that if you care for the skin, it will care for you.

AIR AND SUN FOR BATHING

Used from time immemorial they represent two natural arguments to prove their value.

Air and Sun as preserves of health require no extended forces as yet untaxed by the ingenuity or stupidity of man.

Admittedly, a few realizing the value of sun have conceived a plan of sunbathing in congested areas at a price, and justifiably so. After all, proved protected quarters is an item. Payment for the privilege of exposing the body to the sun is a better investment than the sum exacted to induce perspiration at a Turkish bath.

While it is not always possible to arrange for sun exposure in, or about one's home, or in the immediate community, the same difficulty does not hold for air bathing which can be put into practice by anyone whether he abides in a castle or a hovel.

The main difficulty obstructing the use of air baths is the lack of appreciation of their value, which naturally leads to lack of desire to practise them.

Both sun and air bathing are the most simple and natural forms of body-cleansing baths, and should be practised by all interested in assuming responsibilities for their bodily health. It is believed that any reader of this little volume is interested in assuming such responsibility.

Of sun bathing we have all heard much in recent years. To have a coat of tan has become quite the fashion. It is supposedly the symbol of health, even though its possessor may be suffering from a disordered condition of his body.

The cities are full of people who bake their skins to a dark brown for the sake of appearance and yet who are little better off physically than their white skinned brothers and sisters. And more often than not these sun-tanned sons and daughters of Old Sol have forced the tanning by over exposure and burning. Such is not the healthful sun-bathing in the true sense of the word.

To benefit from sun-bathing, exposure must be begun in small doses or exposures and adjusted accordingly, as the habit is continued. The length of the beginning and successive exposure periods is determined by the individual adaptation and environment.

For instance the average person would not take as much sun either in the beginning or at successive exposures, on the beach, as he would on the roof of his home or on a hill top.

And a dark complexioned person should not hesitate to take an exposure of such length as would burn a light complexioned person. This is a matter that only individual discretion can adjust.

To begin sun bathing it is well to manage the exposures as frequently as possible, that is, daily, weather permitting, so that the body builds a tolerance for the heat rays. In order to do this it may be necessary for one to discontinue some non-essential habit or recreative activity. As the sun exposure will benefit one's health, the substitution cannot be considered a sacrifice, but rather an investment.

By beginning with 15 to 20 minutes exposure each, front and back, in several days, the period may be increased by ten minutes without danger. On week ends the time can be stepped up a little more.

Sun can be taken at any time of the day if discretion is used. However, it is preferable in the beginning to avoid the mid-day sun when it is almost directly overhead, and too intense for most people.

The earlier in the morning and the later in the afternoon exposures are practised the better in the

beginning to avoid sunburn. Earlier morning or later afternoon exposure can be taken almost in quantities desired, except on the beach where limitations have to be set to avoid sunburn.

The best time for beginning sunbathing is any time from 8 to 9 in India and any time from 3:30 on.

The sun acts to stir up or agitate impurities in the system by acting directly on the skin and apparently indirectly on the kidneys. Both the secretory and the excretory functions of both are greatly accelerated as can be seen by the individual himself, in the heavier and darker colored urine passed and the increased perspiration, following sun exposure. The sun is one of Nature's most powerful external and internal cleansing agents. There is no worthy substitute of natural sunshine. One must arrange to have it even as one arranges to have healthful food if he wishes to be well.

The use of the air baths is less of a problem in arranging, for anyone anywhere can take air baths at all seasons, adjusting the period of exposure according to desire and comfort. As long as one is comfortable while taking the air bath it is beneficial.

Neither water or soap or friction bathing takes the place of the air bath, one of the most exhilarating forms of natural bathing known, but little understood by civilized man until Arnold Rickli, pioneer naturopathic physician of Veldes, Austria, directed attention to it and originated the first Air Cure 70 odd years ago.

It is still not accorded the place it is entitled to. Wherever one is, in congested cities, in towns, hamlets, the air bath is a practical health measure at all times.

THE HEALTH SEEKER WHO NEGLECTS
EITHER HIS SUN OR AIR BATH NEEDS,
CANNOT BE AT HIS BEST.

The Story Of An American Vegan

(Extracted from the "American Vegetarian", June 1946)

Rubin Abramowitz is an astonishing young man past 32 years of age. Five years ago a great change came into his life. A friend invited him to various Vegetarian repasts that he found very enjoyable. Then he decided to spend his vacation at Camp Hygiology and learn all that Dr. Robert Anderson could teach him. There he entered upon a new way of life.

To quote Rubin, "I seeped up bucketfuls of information on the Vegetarian way of living. I learned it was the idealistic, spiritual, stepping stone to undreamed of heights; why, it was the ideal way to eat for health's sake; why, it was hygienically, morally, and aesthetically, the finest pattern for existence.

"I came home an unshakable, convinced Vegetarian and diet reformer beginning by renouncing meat, fish, coffee, tea, cocoa, salt, pepper, white flour and white sugar. Later I gave up the use of all dairy products, then the use of cooked vegetables; and for a period of eight months I even became a Fruitarian, living on raw fruits, nuts and fruit juices."

When War came, since he was a pacifist and conscientious objector, he was sentenced to the Federal Penitentiary, Ashland, Kentucky, for two and a half years. We shall let Rubin continue his heroic tale of resistance. "Upon arrival, I informed the examining

medical officer, Dr. Janney. that I was a Vegetarian, that I was opposed to injections and the wearing of leather. He advised me to adjust myself to prison life, but I refused. I practically starved for five days because all the foods were cooked with lard or meat extracts. Then special provisions were made for me to receive a Vegetarian diet which was made available to another Vegetarian, too.

“The day for blood-tests, vaccinations and typhoid shots came. I went with the other men in quarantine down to the prison clinic. When it came to my turn for the blood test, I refused to allow it, whereupon I was brought to see Dr. Janney, the Chief medical Officer. He argued and pleaded with me to change my mind; I refused. Guards and the associate Warden were called and force was threatened. The doctor said that he was inclined to give in on the vaccination and typhoid shots, but that I must allow the blood test. I refused. He asked whether I would resist. I replied that I would try to stop them from puncturing me. Thereupon the doctor, who was more ethical than any other prison doctor in the United States, had me confined to a room in the Hospital for two weeks. Each day he came round endeavouring to make me change, but I remained adamant. Finally I was released because there was no evidence of disease. I joined the rest of the prison population of 450.

“I kept after the authorities to let me wear non-leather shoes. After a month and a half of persistent effort, I was permitted to have my canvas shoes forwar-

ded from home. Meanwhile, I was agitating among the "near-Vegetarians" to join us at the Vegetarian table. Before long eleven men were eating there. I then applied for a transfer from the laundry to the job of preparing Vegetarian foods for the V-table. This was allowed although it was the first time such a table had ever been set up in the Bureau of Prisons. I baked bread with soyabean oil or oleo, prepared cooked vegetables without salt and made up raw salads whenever they could be obtained.

"Before long other men applied to join the V-table. This privilege was granted, and it grew to 24 satisfied customers. I will never forget the wonderful experience of preparing nutritious foods for men who really appreciated my efforts. Even the Chief Medical Officer began sending men with stomach disorders to the Vegetarian table. I converted the strongest man in the prison, a champion weight-lifter, to the Vegetarian diet, and today he writes that he has given up even dairy foods. Others told me that my cooking and baking convinced them of the benefits of a Vegetarian diet and that they intended to continue it even after leaving the prison. They were a mixed group at the V-table; pacifists, Jehovah's Witnesses, thieves and even illegal whiskey makers.

"The doctor informed me that he was writing a book on prison life and was devoting a whole chapter to Vegetarianism, with myself as the chief subject. I gave him a copy of the "Vegetarian Anthem" and the "Call of Peace" that I had written. He told me

that he would never forget me. Even the director of the Bureau of Prisons came on a visit and inspected the V-table. Vegetarians in other prisons learned about the V-table but unfortunately they were not allowed any of our privileges.

"I was released after seven months of my prison term with a 4-F rating. I was sent home a free man although deprived of certain rights as a citizen. I was proud that I had withstood the twin forces of the Bureau of Prisons and the medical hierarchy. I had won out on every point. Today I have learned that the Vegetarian table is still going strong at that prison and may become a permanent set up. Thus it can be seen how even one obscure person can become a vital force in the lives of people, provided he is firm no matter what the cost.

"At present I am in Tujung, California, where I have begun the Ahimsa Co-operative Community based upon Co-operative action, Vegetarianism and Pacifism. There are only four in our group; but who knows how big a tree will grow from a tiny seed? If I am faithful to my plan I am sure that I will achieve what I envision, a Vegetarian Pacifist community, self-sufficient, using only clean culture foods, no animal products in food or clothing, a progressive school with humane teaching and projects. Some day the whole world will learn that ours is the only way to Peace on Earth, Good-will to all men."

TIME

(R. P. Beesley)

Time is the measurement of movement in space: the movements of the earth, the flow of the stars all illustrate that time is movement and movement is space. Thus we have the cradle from which all things grow. Time is the cradle of the cosmos wherein the planets of the universe are born, can grow and fulfil. So time is the fulfilment of purpose in each stage of growth and the achievement of creation; it is the means of transit of thought by which the creative imagination is fed so that it can leap beyond the barriers of time and thence become the building material from which all things are made.

Time is the swerve and movement of toboggan and sledge; the curl of the wave or a shooting star; it is the fall of an avalanche, the sweep of a valley, the poised movement of animals and human beings, moving into the cradle of time beyond time. Thus there is a sequence to every event.

Time is the judgement, the analyser, the filter through which all experiences pass; the recorder, and the keeper of cosmic history, of birth, life, death and resurrection. The sequence of time carries the seed of the future and from this great granary flows the seeds of nourishment for civilisations unborn. As time is the cradle, so is to the arrow which speeds forth ahead to find its mark in the prophesy of things to come. Thus time is the future, the past, the present—the vital

moment of now which sings as the birds, bubbles as the spring, ripples as the stream and rises into cataracts of great energy, moving all things on the face of the waters and carrying them safely to the depths of the sea. Here it is born again, sent forth washed clean and invigorated that it may again enter the streams of time and find its partnership in creation.

Time is the energy of the Gods in that it coordinates all events, each linked by its golden thread of belonging to the centre of all activity, the place of God. From this great source streams the treasure of the future ensouled in time to become the pageant of human glory. Thus the flow from the God Head of Being requires all things to have purpose, that no experience be wasted, that all should be gathered into the mould and the fabric of future creation.

So time is not the enemy of mankind but the conveyor of eternity to the very heart of the universe and carries in its stride the great events and movements that make possible the heritage of the human family. Thus shadow and sunlight is its outward form, but its inward self is evolution, development, growth and expansion. Time is silent as the night, yet can be as noisy as the day; it is the active persuasion at all levels and the building material of mankind and, with love, is the cement which holds all manifests together.

We are all the sons and daughters of time and it bears us through the cosmic events along our creative paths. Thus many lives are cradles in its passing and many more will be fed by its flow. The seeker for truth

should avoid all conflict with this powerful, intelligent force and know it as a friend and not an enemy of his activities, for time is the healer, and restorer, the revealer of wisdom for every event; it is the servant of the Gods for it feeds, nourishes, sustains and makes possible the rhythms of the universe, the orderliness of the environment; it is the creator of seasons, the grower of food and the carrier of water. Time is the great transporter, the keeper of the sequence of our own world and, in other relationships, of many worlds beyond our sight. So be in tune with time, in step with time; we are creating beneficially with other resources and powers when we are in time with events. Thus time unites all energies, and confers a rightness of things in action; it fulfils all things.

Be the servant and friend of time, free from all conflict, impatience and resentment. Be happy in the living now for this is the true essence of living. Time is our partner and intuitive rightness can feed our actions, words, and decisions. Know time as the handmaiden of evolution; feminine, elusive, solar and lunar—exciting in her improbabilities; convincing in results. Ever in flow, ever in movement, She is the great friend and teacher of every soul.

Patience, courage, insight, consistency, trust and conviction are the tools of her knowing and these must be forged with a deep trust; with the wisdom of all things, known and unknown, unseen and visible—perpetual motion in action. And time is the guardian and the parent of them all:

(*Courtesy: Journal of the College of Psycho-Therapeutics*)

NEWS AND NOTES

Vivekananda College of Natural Hygiene—The response to the new Training Course in Basic Nature-Cure, started on the 2nd January, 1968, is very encouraging. All those who are participating in the Training Course are showing keen interest.

Every Saturday evening, a question-and-answer session is held in the College and this is attended by a large number of people.

During the month of January, 1968, Shri Madan Lal Jain, and Shri Shyam Sunder Bansal, our Patrons, addressed the candidates in the Training Course.

On the 18th January, 1968, Shri Swami Venkatesananda Saraswati, a prominent disciple of Shri Swami Sivanandaji Maharaj, gave a lecture to the students of the Training Course.

Lecture in Delhi and New Delhi—During January, 1968, Sri Swaminathan gave the following lectures:

7—1—68—Lecture on “Fasting-Cure” at Lajpatnagar.

14—1—68—Lecture on “What is Wrong With Allopathy?” at Shaktinagar.

28—1—68—Lecture on “Basic Principles of Nature-Cure” at Model Town.

The Sixty-Second Basic Nature-Cure Study Group—This Group which commenced its sittings on the 18th Decr. 1967 at Bazaar Sita Ram, Delhi, concluded on the 25th January, 1968. Quite a good number of people attended the daily sittings and benefited therefrom.

On the concluding day, those who participated in the Group donated a sum of Rs. 252/- to *The Life Natural Fund*.

The Sixty-Third Basic Nature-Cure Study Group— This Group will commence its sittings at Model Town on the 4th February, 1968. It will continue to meet daily early mornings, for about six weeks, from 6-30 a. m. to 7-30 a. m. Sri Swaminathan will conduct this Group.

The Sixty-Fourth Basic Nature-Cure Study Group— This Group is scheduled to be held at Shaktinagar from about the third week of March, 1968.

The Veganic Agriculture Conference (New Delhi, March 1968) The attention of the readers is invited to an article on "A New System of Intensive Agriculture" appearing elsewhere in this issue of *The Life Natural*. This article gives a brief description of what "Veganic Agriculture" is.

A Conference on "Veganic Agriculture" will be held in Delhi towards the latter half of March, 1968. Details thereof will be published in the March 1968 issue of *The Life Natural*.

Those who want to actively participate in this Conference and learn this new method may get in touch with the Hony. Secretary, Delhi Association of Health Education, 24 Outram Square, New Delhi-1.

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दि लाइफ नैचुरल

हिन्दी विभाग

फरवरी १९६८

प्राकृतिक चिकित्सा का मूल सिद्धान्त

(श्री कृ. लक्ष्मण शर्मा)

मनुष्य को जिन अनेक विषयों की जानकारी नहीं है उनमें उसका सबसे अधिक अज्ञान स्वयं जीवन के ही संबन्ध में है। कितने दुर्भाग्य की बात है कि मानव को संसार में जीवित रहते हुए भी जीवन के विषय में बहुत कम ज्ञान है। अनेक विषयों का ज्ञान न भी हो तो भी काम चल सकता है किन्तु 'जीवन' जैसे महत्वपूर्ण विषय का अज्ञान कदापि क्षम्य नहीं। हमारी स्वयं अपने प्रति तथा दूसरों के प्रति कोई स्थायी उपकार करने की शक्ति का आधार हमारे शरीर और मस्तिष्क का सामर्थ्य है। ये दोनों हमारे रहन-सहन के ढङ्ग पर निर्भर हैं। अतः यदि हमको न तो यह पता हो और न ही यह सीखने का प्रयास ही करें कि सही जीवन बिताने के लिए किन-किन मूल सिद्धान्तों का पालन आवश्यक है तो यह असंभव है कि हम अपने जीवन में कुछ न कर सकें या किसी के काम आ सकें।

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रोगी को सही ढङ्ग से जीने का तरीका सीखना ही होगा। इसके बिना वह जीर्ण रोगों और दुर्बलताओं के विषम चक्र से कदापि छुटकारा नहीं पा सकता। मैंने इस सिद्धांत का प्रतिपादन अपनी पुस्तक “दी प्रैक्टिकल नेचर थ्योर” में किया है। इसमें मैंने प्राकृतिक पद्धति द्वारा स्वास्थ्य लाभ के नियम और विधियाँ बतायी हैं। इस ग्रन्थ में विस्तारपूर्वक समझा दिया गया है कि मानव के रोगी होने का मूल कारण उसका प्राकृतिक नियमों पर न चलना और उनका उल्लंघन करना ही है। रोग का ठीक उपचार यही है कि “प्रकृति” की ओर लौटें। यह अपने रहन-सहन के ढङ्ग में सुधार करने पर ही संभव है।

बीमार पड़ने और पीडाग्रस्त होने पर ही लोग प्रायः प्रकृति की ओर लौटने का प्रयत्न करते हैं और इस विषय में जानना चाहते हैं। रोगियों में भी कुछ थोड़े से व्यक्ति ही जिन्हें एलोपैथिक तथा अन्य चिकित्सा प्रणालियों के डाक्टर असाध्य समझकर अपना पीछा उड़ाते हैं प्राकृतिक नियमों के अनुसार अपने जीवन को ढालने और सही नियमों को सीखने का प्रयत्न करते हैं। शेष व्यक्ति इन जीवन संबंधि नियमों से अनभिज्ञ रह कर ही सन्तोष कर लेते हैं। वे तो अपनी पंचेन्द्रियों की आज्ञा का पालन मात्र करते हैं। उनकी तो यही धारणा है कि स्वास्थ्य के नियमों की जानकारी केवल रोगियों के लिये ही आवश्यक है और साधारण व्यक्ति जो अपने आपको स्वस्थ समझते हैं—यद्यपि उनका स्वयं स्वस्थ होने का ज्ञान शुरुभूत के आत्मभ्रम के समान ही होता है—जैसे चाहें वैसे रह सकते हैं। यह बात ऐसी ही है जैसे जन साधारण का विश्वास कि धर्म और धार्मिक अनुष्ठान केवल बूढ़े और मरणासन्न व्यक्तियों

के लिये ही हैं। धर्म के विषय में ऐसी भ्रांति स्वास्थ्य के नियमों के अज्ञान से भी अधिक भयङ्कर है। अगर हम यह मान लें कि स्वास्थ्य के नियमों का पालन केवल रोगियों के लिए ही है तो भी सभी व्यक्तियों के लिये इन नियमों का पालन अनिवार्य है क्योंकि आजकल के स्वयं को स्वस्थ माननेवाले व्यक्ति भी वस्तुतः स्वस्थ नहीं है। रोगों का प्रत्यक्ष रूप से शरीर में प्रकट न होना ही स्वास्थ्य नहीं है। स्वास्थ्य तो वास्तव में प्रत्यक्ष तथा अप्रत्यक्ष दोनों प्रकार के रोगों से मुक्त होने का ही नाम है। इस दृष्टि से इस 'अति-सभ्यता' के युग में प्रत्येक व्यक्ति अस्वस्थ ही है। उसके शरीर में बीमारी का स्थायी अंकुर-विजातीय द्रव्य-विद्यमान है। जितने भी अधिक समय तक वह अप्राकृतिक ढङ्ग से रहेगा इन अप्रत्यक्ष रोगों के कारण उसकी दशा उतनी ही अधिक शोचनीय होती जायेगी। इसलिये इस युग के प्रत्येक बच्चे, बूढ़े, स्त्री-पुरुष को अपने रहन-सहन के ढङ्ग में यथाशीघ्र सुधार करना परमावश्यक है। इसमें विलम्ब करना अवाञ्छनीय है।

यह मान लेना ठीक नहीं कि सही जीवन के नियम केवल बीमारों पर ही लागू होते हैं। ये तो सभी लोगों के लिये अवश्य हैं, चाहे वे बीमार हों अथवा स्वस्थ। यह सोचना भी ठीक नहीं कि यदि कोई मनुष्य अपनी भूलों का दण्ड-अर्थात् रोग-भोगने के लिये तैयार हो तो उसे अपने स्वास्थ्य के विषय में मनमानी करने का पूर्ण अधिकार है। ठीक ढङ्ग से जीवन व्यतीत करना आध्यात्मिक कर्तव्य है न कि भौतिक। सब तो यह है कि कोई भी विषय पूर्णतया भौतिक नहीं है।

जीवनशक्ति के नियम

शक्ति-व्यय में संयम से काम लें

“स्वास्थ्य-प्रेमी”

जिन व्यक्तियों ने प्राकृतिक चिकित्सा के सिद्धान्तों का अध्ययन ध्यानपूर्वक किया है उनको विदित है कि उच्च कोटि के स्वास्थ्य का आधार है शरीर में जीवन-शक्ति का भण्डार। जन्मकाल से ही शिशु को रहस्यमयी जीवन-शक्ति का भण्डार विधाता की ओर से मिलता है। इसीके सहारे उसका शारीरिक और मानसिक विकास होता है।

शरीर के अङ्गों की कार्य-क्षमता वास्तविक आवश्यकता से कई गुना अधिक है। जैसे, हृदय की धड़कने की क्षमता उसकी सामान्य धड़कन से तेरह गुना अधिक है। इसी प्रकार आमाशय की पाचन शक्ति सामान्य शक्ति से पाँच गुना अधिक है। किन्तु इसका यह तात्पर्य नहीं कि इनको अपनी सामान्य शक्ति से अधिक कार्य करने को विवश करते रहें। ऐसा करने से तो वे बहुत जल्दी अपनी कार्य-क्षमता को नष्ट कर बैठेंगे। (प्रायः मादक वस्तुओं का प्रयोग करनेवाले तथा आवश्यकता से अधिक भोजन करनेवाले यही करते हैं)। अतिरिक्त जीवन-शक्ति और कार्य-क्षमता के कारण ही मानव-सङ्कट में अपने शरीर की रक्षा कर सकता है।

शरीर में जीवन-शक्ति उचित मात्रा में होने से मानव कठिन से कठिन कार्य को भी इसी शक्ति के सहारे सहज में ही कर

लेता है। वह ऊँचे से ऊँचे पर्वत को भी पार कर लेता है। वह ठण्डी से ठण्डी और गर्म से गर्म वायु को भी सहन कर लेता है। गहरे से गहरे समुद्र को भी लाँघ जाता है। जिन व्यक्तियों में जीवन-शक्ति की कमी होती है वे अपने दैनिक कार्य को करने में भी कठिनाई का अनुभव करते हैं।

शरीर में जीवन-शक्ति पर्याप्त मात्रा में होने की अवस्था में कोई व्यक्ति इसको कई प्रकार से नष्ट करने पर भी काफी सुस्त दीख पड़ता है। उसको किसी प्रकार की कमजोरी का अनुभव नहीं होता। यही कारण है कि आज के युवक सिगरेट, चाय, कॉफी आदि उत्तेजक पदार्थों का प्रयोग करने पर भी प्रायः यह कहते सुने जाते हैं कि इनसे उनको कोई हानि नहीं होती। इसी कारण वे इनका अत्यधिक प्रयोग करने लगते हैं। किन्तु उनकी शेखी ऐसे व्यक्ति की माँति है जिसके पास काफी धन है और जो बिना सोचे-समझे अपने धन को लुटाता रहता है। वह दिन जल्दी ही आ जाता है जब उसका धन समाप्त होने लगता है और संसार उसे अन्धकारमय दीखने लगता है। यही हाल अपनी जीवन शक्ति को व्यर्थ में ही नष्ट करनेवाले युवकों को होता है। वे कुछ ही सालों में अपने शक्ति-भण्डार को नष्ट करके रोगी हो जाते हैं।

जो व्यक्ति अपनी जीवन-शक्ति का व्यय सम्यक् से करते हैं वे बुढ़ापे में भी युवक, स्वस्थ और ताज़ा रहते हैं। उनके लिए बुढ़ापा कोई बीमारी न होकर एक परिपक्व जीवन-काल होता है। ऐसे व्यक्ति बड़े से बड़े सङ्कट और दुःख को भी आसानी से सहन कर लेते हैं। इनका उनके स्वास्थ्य पर कोई बुरा प्रभाव नहीं पड़ता।

इसी लिए जीवन-शक्ति का नियम है कि—

उपयुक्त स्थिति में, मानव-शरीर उन सब अतिरिक्त जीवनप्रद रसों को सुरक्षित रखने में समर्थ है, जो उसकी दैनिक आवश्यकताओं की पूर्ति के पश्चात् बच जाते हैं। ये ही उसकी पूँजी हैं जो विशेष सङ्कट के समय तथा वृद्धावस्था में उसके काम आते हैं।

तात्पर्य यह है कि हमें जीवन-पर्यन्त स्वस्थ रहने के लिए अपनी जीवन-शक्ति की यथासम्भव रक्षा करनी चाहिए। जो व्यक्ति युवावस्था में शक्ति-मितव्ययता के नियम का पालन करते हैं वे ही स्वस्थ जीवन व्यतीत कर सकते हैं।

अनुपयुक्त आहार और मानसिक स्थिति आदि के द्वारा हम शक्ति-मितव्ययता के सिद्धान्त को भङ्ग करते हैं। अतः यह परमावश्यक है कि प्रकृति के नियमों का पालन करके हम अपनी अनमोल जीवन-शक्ति की रक्षा करें।

प्राकृतिक चिकित्सा का चमत्कार

(श्री रामचन्द्र शर्मा)

आधुनिक चिकित्सा बड़ी तेजी के साथ प्रगति कर रही है। चिकित्सक लोग अधिक से अधिक चार पाँच वर्ष परिश्रम पूर्वक अध्ययन कर उसकी शिक्षा प्राप्त कर रहे हैं। इतनी विद्या तथा

चतुरता होने पर भी ये लोग रोग व मृत्यु की लड़ाई असमान रूप से लड़ रहे हैं। यह जरूर है कि प्लेग, चेचक जैसे भयानक रोग, आजकल कुछ कम हो गये हैं; परन्तु ऐसे रोग जिनको संक्रामक कहा जा सकता है, जैसे नासूर, मधुमेह, और दिल गुर्दा, यकृत और स्नायु-मण्डल संबंधी बीमारियों की तो बाढ़ ही आ गई है।

चेचक जैसे रोग की कमी का कारण पिछले वर्षों स्वच्छता संबंधी हुए सुधार हो सकते हैं। परन्तु संक्रामक रोगों की वृद्धि के प्रश्न का संतोषजनक उत्तर नहीं मिलता।

कारण कुछ भी हों, परन्तु यह एक गम्भीर समस्या है। क्या जहाँ ऐलोपैथी अपने संपूर्ण साधनों के होते हुये भी असफल छहरती है, वहाँ प्राकृतिक चिकित्सा सफल हो सकती है?

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एक दिन एक वृद्ध सज्जन असाधारण मुसीबत में मेरे पास आये। उनका पूरा बायाँ हाथ कन्धे से उङ्गलियों तक सूज गया था। उनके सारे हाथ में फुंसियाँ हो गई थीं और सारा हाथ देखने में जला हुआ मालूम होता था। जब पेनिसिलीन से उनकी चिकित्सा की गई तो फुंसियाँ तो कम हो गई परन्तु दर्द कम होने के बजाये अधिक बढ़ गया। जलन इतनी तीव्र थी कि इसमें वे कई बार बेहोश हो गये। उन्होंने मुझसे कहा, “मुझे ऐसा मालूम पड़ता है जैसे मेरा सारा हाथ आग पर रक्खा हुआ हो।” दो मास से वे

एक झनकी भी न ले सके थे। उनको सोने के लिये इन्जैक्शन दिये गये, परन्तु नींद न आ सकी। कुछ प्रसिद्ध ऐलोपैथिक डाक्टरों ने पूछने पर बतलाया कि यह कष्ट स्नायु-मण्डल की उत्तेजना के कारण हो गया है। इसके अतिरिक्त वे कमजोर थे, उनकी पाचन शक्ति निर्बल थी और जिस हाथ पर सूजन थी, उसकी उङ्गलियों कठोर हो गई थीं।

जब वे मेरे पास आये तो उन्होंने मुझसे कहा, 'खर! आप मेरे और कण्ठों को रहने दीजिये, किसी तरह नींद का उपाय कर दीजिये।' और उसी रात वे सो सके। तरीका बिल्कुल सीधा था। जिस समय वे आये थे उस समय दिन के तीन बजे थे मैंने उनको तुरन्त एनीमा दिया जिससे उनको रुकी हुई बहुत-सी टट्टी आयी। तब मैंने उनकी पीठ को ठण्डे पानी का स्नान कराया जिससे उनके स्नायुमण्डल को शांति मिली। इसके बाद बिस्तर पर जाने पर ही वे आध घण्टे के लिये गहन निद्रा में सो गये। शाम को उन्हें फलों का रस दिया गया उनके सो जाने के पहले मैंने उन्हें करीब आधा घण्टा बाथ टब में गर्म पानी का स्नान दिया जिसमें पानी का तापमान करीब करीब शरीर के तापमान का समान था। इससे उन्हें काफी शांति मिली। बाजू की तीव्र जलन को भी जिसके कारण सोने में बाधा पड़ती थी, गीली मिट्टी के लिये से शांत हुआ। जब उनको हवादार, ठण्डे, नीख स्थान में बिस्तर पर लिटाया गया तो उन्हें ऐसी निद्रा आई, जैसी पहिले कभी नहीं आई थी। आधी रात के बाद वे उठे और उन्होंने दर्द की शिकायत की।

मैंने बंधे हुये स्थान को सूखा पाया, तुरन्त तुरन्त दूसरी पट्टी चढ़ा दी गई, जिसके बाद उन्हें फिर निद्रा आ गई ।

ये सज्जन हमारे साथ करीब दो महिने टहरे । बीच बीच में अपने काम से चले भी जाते थे । प्रथम सात दिन तक उनको केवल फल खाने को दिये गये । दूसरे सप्ताह फल व दूध । उसके बाद उन्हें एक समय रोटी, तरकारी तथा दूसरे समय फल, दूध दिया गया ।

जब करीब दो महिने बाद वे हमारे यहाँ से गये थे, तब उनमें बिल्कुल परिवर्तन हो गया था । मैं यहाँ यह भी बतलाना उचित समझता हूँ कि उस सज्जन की अपनी दवा की दुकान है तथा उनका लडका डाक्टर है ।

कुछ समय बाद जब मैं उनसे एक सार्वजनिक सभा में मिला तब वे बिल्कुल स्वस्थ नज़र आये । उन्होंने मुझे बतलाया “मैं अपने गाँव से २० मील पैदल चलकर यहाँ आया हूँ और अब पैदल ही वापस जाने का इरादा करता हूँ ।” थोड़ी देर सोचने के बाद वे फिर कहने लगे, “मैं अब महसूस करता हूँ कि मेरे रोग की चिकित्सा कोई बड़ी बात नहीं थी । मैंने अब सीखा है कि किस तरह हमेशा जवान रहा जा सकता है ।”

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लार्ड रैले बहुत बड़े वैज्ञानिक थे। एक बार उनको गठिया हो गया। डाक्टरों ने बतलाया कि जलवायु की नमी के कारण उन्हें यह रोग हो गया है, इसलिये उन्हें किसी शुष्क स्थान को चले जाना चाहिये। वैज्ञानिक की समझ में कुछ नहीं आया। वह सोच ही नहीं सका कि जबकि मानव शरीर में ६० प्रतिशत अधिक पानी होता है—तब वह मौसम के इस ज़रा से परिवर्तन को भी क्यों नहीं सह सकता। उन्हें इसका कोई जवाब नहीं मिला। प्राकृतिक चिकित्सक तो गठिया के रोगों का इलाज पानी के प्रयोगों द्वारा ही करते हैं। इस प्रकार वे तो डाक्टरों की इस विचारधार पर और भी कई प्रश्न खड़े कर सकते हैं।

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एक जवान सज्जन की बात है जो काफी मोटे थे और गठिया से पीड़ित थे। उसके घुटने व कुहनी सूज गये थे और उनमें जलन होती थी। उन्हें जलन्धर की भी शिकायत थी। ऐलोपैथिक व आयुर्वेदिक चिकित्सा १५ दिन कराने के बाद जब उनके दर्द कम होने के बजाये और बढ़ गया, तब वे प्राकृतिक चिकित्सा के लिये आये।

प्रथम तीन दिन के उपवास से उनकी चिकित्सा प्रारंभ की गई। उपवास के दिनों में आँतों की सफ़ाई के लिये प्रतिदिन उन्हें एनीमा दिया जाता था। उनका उपवास नारंगी का रस देकर समाप्त कराया गया और पन्द्रह दिन तक उनको नारंगी और टमाटर, पालक सलाद पर रक्खा गया।

दर्द के लिये पहिले मैंने गर्म पानी से सेक किया। परन्तु उससे उन्हें जो सांत्वना मिली वह बहुत थोड़े समय के लिये थी। तब मैंने उन्हें गर्म पानी का स्नान दिया। इससे भी परिस्थिति में कोई परिवर्तन नहीं हुआ। तब मैंने ठण्डे पानी का प्रयोग चालू किया। अब तक मैंने उसका प्रयोग इसलिये नहीं किया था क्योंकि वे सज्जन इससे डरते थे।

चूँकि उन दिनों ठण्ड अधिक थी। जनवरी का महिना था। इसलिये ठण्डे पानी के प्रयोग में बड़ी सावधानी से काम लिया गया था। मैंने कपड़े की एक लम्बी पट्टी ली—उसे जल में भिगो कर निचोड़ा और उसे जोड़ों के चारों तरफ बाँध दिया। इसके बाद उसके ऊपर सूखे गर्म कपड़े की पट्टी बाँधी। सूखे कपड़े की पट्टी बाँधते समय इस बात का अवश्य ध्यान रखना कि वह गीली पट्टी के ऊपर नीचे आजाय।

पट्टी बाँधने के बाद तुरंत ही दर्द को आराम मिला। पट्टी खोलने के कुछ घण्टों बाद दर्द पुनः चालू हो गया, परन्तु इस बार जलन कम थी। इसके बाद उनके फिर पट्टी बाँधी गई और इस बार उनको अधिक देर तक उनको आराम मिला, तथा अब जब दर्द प्रारंभ हुआ, तब वह और भी कम था इस प्रकार करीब पन्द्रह दिन में उनका दर्द बिल्कुल जाता रहा।

दर्द के चले जाने के बाद भी उन्होंने पन्द्रह दिन तक इलाज और जारी रखना इस प्रकार यह चिकित्सा समाप्त हुई।

गठिया के और एक रोगी का इलाज करीब सात दिन में ही हो गया। कारण यह था कि रोगी को ज्यों ही दर्द की शिकायत शुरू हुई, वह सीधे हमारे पास आ गया। हमें अपने अनुभव से ज्ञात हुआ है कि जहाँ पहिले रोग को जहरीली दवाओं के सहारे दबाने का यत्न किया गया हो वहाँ प्राकृतिक चिकित्सा से रोग ठीक होने में अधिक समय लगता है।

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आप लोगों में से कितने जानते हैं कि भूख क्या है? शायद बहुत कम। क्योंकि आपने कभी भूख के लिये इन्तजार ही नहीं किया। मैंने एक ऐसे असाध्य रोगी को, जिसको डाक्टर पन्द्रह-पन्द्रह साल तक ठीक न कर सके, केवल कुछ घण्टे भूखा रखकर ठीक किया है।

एक वृद्ध सज्जन १५ वर्ष से अतिसार व ब्रांकाइटिस से बीमार चले आ रहे थे। हर साल उनके पाँवों में सूजन हो जाता था। उनकी गर्दन कठोर थी और उसमें उनको हमेशा दर्द रहा करता था। उनकी पीठ व जोड़ों में भी दर्द रहता था। जब वे मेरे पास आये तो उस समय उनका वजन ७५ पौंड था।

जैसा मैं पहिले कह चुका हूँ उनकी प्रधान चिकित्सा उनका कुछ घण्टे भूखा रहना ही था। बारह बजे तक चाहे वे कितने भी क्यों न झगड़ें उनको खाने को कुछ भी नहीं दिया जाता था। बारह

बने में उनको विशेष रूप से तैयार की हुई रोटी व थोड़ा हरा साग देता था। गेहूँ के आटे को पानी के बजाय पालक के रस में गूँघा जाता था और उसमें खाद की दृष्टि से थोड़ा नमक व जीरा भी डाल दिया जाता था। इस प्रकार उनकी रोटी तैयार की जाती थी। शाम को उन्हें केवल फल व कच्चा साग खाने को दिया जाता था।

इस संबंध में कुछ जल के प्रयोग भी किये गये, परन्तु उनका स्थान चिकित्सा की दृष्टि से गौण ही रहा।

ये सज्जन हमारे साथ करीब १० सप्ताह ठहरे। इतने समय में खासी व अतिसार की शिकायत तो बिल्कुल जाती रही। सूजन कम हो गया, गर्दन कुछ मुलायम पड़ी, शरीर के भागों का दर्द पूर्णतया गायब हो गया। उनको कुछ ताकत भी आ गई और वजन भी चार पौंड बढ़ गया। इस चिकित्सा का इन सज्जन पर इतना प्रभाव पड़ा कि इन्होंने अपने परिवार के सब लोगों को हमारे यहाँ बुला लिया और उनको स्वास्थ्य व चिकित्सा संबंधी इन नियमों का पालन करने की विशेष रूप हिदायत की।

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मलेरिया का मौसम था मैं अपने १६ साल के नौकर को साईकिल की पिछली सीट पर बिठाकर एक रोगी को देखने जा रहा था। रास्ते में जोर की वर्षा आ गई और हम दोनों पूरी तरह भीग गये। हमने मरीज को देखा और उन्हें गीले कपड़ों में चिकित्सालय

वापिस लौट आये । मैं जब अपने यहाँ वापस आया तो देखा कि लडका काँप रहा है । मैंने उसे हाथ पकड़ कर उतारा तो मालूम हुआ कि उसे बुखार भी चढ़ आया है । उसका टेम्परेचर 108° हो गया था ।

जैसे ही उसने कपड़े बदले मैंने उसको एनीमा दिया जिससे उसको दुर्गन्ध युक्त बहुत टट्टी आई । तब मैंने उससे इस प्रकार सवाल करना शुरू किया :-

“तुम्हें बुखार कब से हुआ ? ”

“सुबह से । ”

“अब तक तुमने क्या खाया है ? ”

“सुबह रोटी दाल । ”

“बस ? ”

“बाज़ार से मूँगफली व चना । ”

“और फिर ? ”

“थोड़ा खोपरा जो आपके कमरे से लिया था । ”

“तुमने जो कुछ खाया है उसे मैं अभी वापिस निकलवा देता हूँ । ”

मैंने लडके को करीब डेढ़ सेर गर्म पानी जल्दी से पिला दिया । उसको ज़मीन पर बिठा कर झुक जाने को तथा बीच की उझली जितनी दूर वह मुँह में डाल सके, डालने को कहा । उसने कै की तथा रोटी, दाल, चना, खोपरा, पानी सब कुछ बाहर आ गया ।

फिर मैंने लडके से पूछा, “अब कैसे हो ? उसने कहा,—
 “सर बहुत ज़ोरों से दर्द कर रहा है । ” मैंने बाथ टब में गर्म पानी
 भरा । पानी का तापक्रम 96° से 98° तक रखने का प्रयत्न किया
 गया जो साधारण मनुष्य के तापक्रम से करीब एक डिग्री कम होता
 है । मैंने उसमें उसको केवल सर बाहर रखकर बिठा दिया । सर पर
 मैंने ठण्डे पानी से भिगोया हुआ कपड़ा रखवा । उसको करीब
 छठे भर तक पानी में रखवा गया । तब मैंने उससे पूछा,
 “अब कैसे हो ? ”

“मुझे निद्रा आती है । ”

“सर दर्द कैसा है ? ”

“कुछ मालूम नहीं पड़ता । ”

मैंने टेम्परेचर लिया, 101 था । तब उसके शरीर को पोंछा
 और कपड़े पहिना कर सुला दिया । करीब ६ घण्टे वह सोया ।
 जब वह उठा उसका टेम्परेचर 99.8 डिग्री था ।

बुखार फिर नहीं हुआ ।

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प्राकृतिक चिकित्सा के प्रयोग सीधे, सरल, कम खर्चीले व
 प्रभावोत्पादक होते हैं । हमें इस विद्या का प्रचार देश के कोने
 कोने में करना है ।

गन्दगी, कीटाणु और रोग

(श्री वी. अग्रवाल, नई दिल्ली)

स्वस्थ जीवन का मूल साधन है सफाई—अन्दर और बाहर दोनों की। अंग्रेजी भाषा की एक कहावत* के अनुसार सफाई का स्थान भगवान् से अगला है अर्थात् भगवान् स्वयं स्वच्छरूप और पवित्र हैं।

सफाई के बिगड़ने पर ही स्वास्थ्य घटता है और गन्दगी से ही सब प्रकार के रोगों की उत्पत्ति होती है। रोगों का मूल कारण कहे जानेवाले कीटाणु, मच्छर, मक्खी इत्यादि भी गन्दगी (चाहे वह अन्दर की गन्दगी हो या बाहर की) से ही पैदा होते हैं। इसके बिना इनकी उत्पत्ति नहीं हो सकती। इसलिये गन्दगी को ही बीमारीयों की जननी कहना चाहिये न कि इससे उत्पन्न कीटाणु, मच्छर, मक्खी इत्यादि को। रोगों से छुटकारा पाने के लिये भी गन्दगी को ही दूर करना चाहिये।

बाहर की सफाई का महत्व कौन व्यक्ति नहीं जानता? इसके बिना जीवित रहना ही कठिन हो जाता है। जो लोग तंग गली कूचों और गन्दी बस्तियों में रहते हैं उनका स्वास्थ्य निम्न कोटि का रहता है और उनको सदा तरह तरह के रोग सताते रहते हैं। इसका यही कारण है कि वहाँ न तो सूर्य का प्रकाश पहुँचता है

* Cleanliness is next to Godliness.

और न ही स्वच्छ हवा में वे सांस ले सकते हैं। यदि हमारे रहने के स्थान के आसपास कूड़ा करकट पड़ा हो या दुर्गन्ध आती हो तो ऐसे वातावरणों में रहना बड़ा दूभर होता है। यदि वायु स्वच्छ न हो अर्थात् उसमें बदबू, गन्दगी और धूल मिली हो तो सांस तक लेने में कठिनाई होती है।

कहने का तात्पर्य यह है कि बीमारी से बचने तथा स्वास्थ्य का त्तर उच्च कोटि का बनाने के लिये साफ सुथरे स्थानों में रहना परमावश्यक है। वहाँ वायु और धूप स्वतन्त्र रूप से आनी चाहिये। इसीसे वहाँ का वातावरण शुद्ध हो सकता है।

खुली साफ हवा और धूप की तरह शुद्ध जल का भी बड़ा महत्व है। यदि पानी शुद्ध न होगा तो शरीर में कई प्रकार के विकार पैदा होकर इसमें मल इकट्ठा होने लगेगा। जिसके फलस्वरूप शरीर के अन्दर की सफाई बिगडने लगेगी।

जिन स्थानों पर गन्दगी जमा रहती है और सफाई का पूरा ध्यान नहीं रखा जाता वहाँ तरह तरह की बीमारियाँ फैलती रहती हैं। जैसे सीलवाले स्थानों में मच्छर, मक्खी बहुत पैदा होते हैं और मलेरिया तथा दूसरे प्रकार के बुखारों का प्रकोप रहता है। इसी तरह चेचक, प्लेग, हैजा इत्यादि लगभग सभी बीमारियाँ भी गन्दगी से ही फैलती हैं।

रोगों के फैलने पर आजकल बाहर की सफाई का सुधार करने के लिये डी. डी. टी., फिल्ट, फनैल इत्यादि तरह तरह की विषों का

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प्रयोग किया जाता है। किन्तु यह उन स्थानों की सफाई में सुधार करने की बजाय वातावरण को और भी विषैला बना देती है। इनका प्रयोग सफाई के नियमों के विरुद्ध तो है ही, इनके साथ साथ इनसे कोई फायदा होने के स्थान पर स्वास्थ्य पर उलटा बुरा प्रभाव पड़ता है।

किसी स्थान की सफाई में सुधार करने के लिये वहाँ की गन्दगी और कूड़े करकट को वहाँ से हटाना चाहिये। इसके अलावा उसको शुद्ध जल से धोकर वहाँ का मैल छुटाना चाहिये। यदि वहाँ साफ हवा न पहुँचती हो तो ऐसा प्रबन्ध करना चाहिये कि वहाँ हवा खूब स्वतन्त्रता से आ जा सके। धूप भी वहाँ भली-भाँति आनी चाहिये।

इसी तरह यदि वहाँ के जल में चूना या दूसरे लवण (inorganic salts) हों अथवा वह गन्दगी पूर्ण हो तो उसको प्राकृतिक नियमों द्वारा ठीक करने का तथा साफ करने का प्रयत्न करना उचित है न कि उसमें जहरीली दवाइयाँ मिलाकर उसको और भी दूषित बनाना। इसी किस्म की सफाई से वहाँ के वातावरण में स्थायी रूप से सुधार हो सकता है।

अगर गन्दगी को सफाई न करके विषैली दवाइयों का उपयोग किया जायेगा तो भले ही कुछ समय के लिये बीमारी का प्रकोप कम हो जाये किन्तु थोड़े थोड़े समय के बाद बीमारियाँ नियमित और अधिक भयङ्कर रूप से आती रहेंगी क्योंकि बीमारियों का मूल

कारण—गन्दगी—वैसा का तैसा बना रहेगा अर्थात् गन्दगी बढ़ती ही रहेगी और वहाँ के रहनेवाले लोगों का स्वास्थ्य गिरता रहेगा।

गन्दगी का उन्मूलन ही बीमारी के विरुद्ध सच्ची रोकथाम है वैसा कि इंग्लैण्ड में लीस्टर नामक जिले के उदाहरण ने स्पष्ट कर दिया है। यहाँ के लोगों ने यह फैसला किया था कि वे टीके की दवाइयाँ (vaccines) पर पैसा खर्च करने की अपेक्षा अपने धन का व्यय वहाँ की सफाई के सुधार पर करेंगे। ऐसा करने से वहाँ चेचक जैसी “छूत” की बीमारी बिल्कुल समाप्त हो गई थी जब कि उनके पड़ोसी जिलों में धन को टीके की दवाइयों पर खर्च करने के बावजूद भी चेचक का बड़ा भयङ्कर प्रकोप रहा था जिससे बहुत से व्यक्तियों की मृत्यु हुई थी।

इसी तरह हमारे पहनने के कपड़ों का साफ होना भी बड़ा जरूरी है। इसके अतिरिक्त शरीर को शुद्ध शीतल जल द्वारा हमेशा साफ रखना चाहिये। और गर्मी सर्दी का ध्यान रखकर हर रोज स्नान करना चाहिये।

यह रही कुछ मुख्य बातें बाहर की सफाई के विषय में।

इससे भी अधिक महत्वपूर्ण है आन्तरिक यानि शरीर के अन्दर की सफाई। हम अज्ञानवश या दूसरे कारणों से अपने दैनिक जीवन में बहुत-सी ऐसी गलतियाँ करते रहते हैं जिनसे शरीर के अन्दर का स्वास्थ्य बिगड़ता रहता है और इसमें मल जमा होता रहता है।

जब शरीर का पालन-पोषण अप्राकृतिक या गन्दे भोजन पर किया जाता है तो इसकी मल को बाहर निकालने की शक्ति क्षीण हो जाती है। इससे शरीर में मल इकट्ठा होने लगता है। इस प्रकार मूलतः सभी बीमारियों का कारण शरीर में विजातीय द्रव्य का जमा होता है।

भोजन को पचाने में शरीर को अपनी बहुत-सी अमूल्य प्राण-शक्ति खर्च करनी पड़ती है। इसलिये हमें भोजन भूख लगने पर इतनी ही मात्रा में करना चाहिये जितना शरीर के पालन पोषण के लिये नितान्त आवश्यक है। इससे अधिक मात्रा में और बिना भूख के किया हुआ भोजन शरीर के लिये भार-रूप होता है। जब यह क्रम कुछ दीर्घ-काल तक चलता रहता है तो पाँचक अंग कमजोर पड़ जाते हैं। फल स्वरूप शरीर में मल इकट्ठा होने लग जाता है जिससे अन्दर की सफाई बिगड़ जाती है।

भोजन के चुनाव में भी कई प्रकार की गलतियाँ की जाती हैं अथवा भोजन को दोष-पूर्ण ढङ्ग से बनाया या मिलाया जाता है। इससे भोजन के शुद्धिकारक तत्व, विटामिन, लवण इत्यादि नष्ट हो जाते हैं। ऐसे भोजन से भी शरीर के अन्दर की सफाई बिगड़ जाती है।

चाय, काफी, सफेद चीनी, वनस्पति आयल, शराब, सिगरेट इत्यादि उत्तेजक पदार्थों के प्रयोग से भी शरीर की प्राणशक्ति का

ह्रास होता है। इस तरह वह कमजोर पड़ जाते हैं और शरीर की गन्दगी को बाहर निकालने में असमर्थ हो जाते हैं।

रोग होने पर विषैली दवाइयों के सेवन से, जो मल बाहर निकलना चाहिये वह अन्दर ही रुक जाता है। इसके साथ साथ दवाइयों का अपना विष भी शरीर में रम जाता है। ऐसा करने से शरीर में मल इकट्ठा होता रहता है और इसकी स्वच्छता बिगड़ जाती है।

मानसिक स्थिति ठीक न रखने से भी अर्थात् हमेशा मन में क्रोध, घृणा, ईर्ष्या, नफरत, लालच, अभिमान, चिन्ता इत्यादि के रखने से भी शरीर के अंगों पर बड़ा बुरा प्रभाव पड़ता है। इससे उनकी कार्यशीलता कम हो जाती है और वह शरीर से गन्दगी को निकालने में असमर्थ रहते हैं। ऐसे भावों पर विवेक द्वारा काबू पाकर हमें इनसे दूर रहना चाहिये।

आज के वैज्ञानिक कहे जानेवाले युग में मानव स्वास्थ्य के विषय में सच्चाई की ओर से आँखें मूँदने में ही अपनी भलाई समझने लगा है। वह अपनी गलतियों द्वारा एकत्रित गन्दगी को दोषी न कर कर कीटाणुओं को ही बीमारियों का मूल कारण ठहरता है। किन्तु इसमें सत्य का कितना अंश है इसका अंदाजा अमेरीकी संस्था रौकफैलर इन्स्टिट्यूट आफ न्यूयार्क के सुप्रसिद्ध डाक्टर रैने ड्यूबोस के विचारों से लग सकता है। उन्होंने अपनी पुस्तक "Mirage of Health" में लिखा है कि कीटाणुओं को रोगों

का कारण समझना गलत है। उन्होंने “कीटाणुओं से रोग” के सिद्धान्त का खण्डन करते हुए बताया है कि यदि सुअर जैसे पशुओं में तपेदिक के कीटाणुओं से यह बीमारी फैल सकती है (जैसा कि पास्तर का सिद्धान्त है) तो इसका यह मतलब नहीं कि मानव के शरीर पर भी इनका बिल्कुल ही ऐसा ही प्रभाव पड़ेगा। उन्होंने अपने मत की पुष्टि में आगे लिखा है कि सब मनुष्यों के शरीर में जन्म से ही टी. बी. के कीटाणु होते हैं किन्तु यह बीमारी सभी लोगों को नहीं होती; कुछ ही लोगों को होती है। इससे यही सिद्ध होता है बीमारी के कीटाणुओं से रोग नहीं होते शरीर के स्थायी कीटाणुओं के दूसरे कारणों द्वारा उत्तेजित होने से ही भयङ्कर रोगों की उत्पत्ति हो सकती है। इस तरह रोगों के कारण शरीर के अन्दर ही हैं न कि इसके बाहर। डा० ड्यूबौस के मतानुसार ये कारण हैं गन्दा भोजन, काम करने का अनुपयुक्त वातावरण, गन्दी हवा, गन्दगी इत्यादि। स्वस्थ व्यक्ति सारी उम्र अपने शरीर में टी. बी. के कीटाणुओं के होते हुए भी इस बीमारी से मुक्त रहते हैं। जब स्वास्थ्य का स्तर इन कारणों से घट जाता है तभी कीटाणु क्रियाशील होकर बीमारी का कारण बन सकते हैं। इससे पहले नहीं।

ऊपर लिखी बातें हैजा, प्लेग इत्यादि दूसरे सभी रोगों पर भी लागू होती हैं।

डा० ड्यूबौस का मत है कि पैनिसिलिन जैसी कीटाणु नाशक दवाइयाँ केवल बीमारी के कीटाणुओं को ही नष्ट नहीं करती किन्तु

हमारे शरीर के बैक्टेरिया (bacteria) जैसे मित्र कीटाणुओं का भी नाश कर देती है। परिणाम यह होता है कि रोगी बहुत कमजोर हो जाता है क्योंकि शरीर के तन्तुओं को स्वस्थ रखनेवाले बैक्टेरिया नामक कीटाणु इन दवाइयों के प्रयोग से नष्ट हो जाते हैं।

कुछ समय पहले अमेरिका में छपी पुस्तक * की अलोचना "The Lancet" नामक पत्रिका में छपी थी। इसमें यह मत प्रकट किया गया था कि शायद ही कोई ऐसा रोग हो जिसका कारण शरीर के बाहर के कीटाणु रहे हों। बीमारियाँ हमेशा ही शरीर के स्थायी कीटाणुओं की क्रिया से ही होती हैं। ये कीटाणु शरीर में रोग तभी उत्पन्न करते हैं जब मनुष्य की प्राण-शक्ति बाहर के उत्तेजक प्रभावों द्वारा तथा दूसरी गलतियों से कम हो जाती है। और शरीर के अन्दर का ढाँचा बिगड़ जाता है।

इस तरह स्वस्थ रहने का ठीक साधन यही है कि हम कीटाणुओं के मित्र के रूप में रहें न कि उनसे शत्रुता करके। इस विषय में डा० ए. एस. गौर्डन के नीचे दिये गये वाक्य स्मरणीय हैं :-

“मानव के लिये यह अधिक श्रेयस्कर हो यदि कीटाणुओं (बैक्टेरिया) को तरह तरह की विषैली दवाइयों द्वारा नष्ट करने की वजाये हम उनके साथ शांतिपूर्वक रहने का प्रयत्न

* "Attenuated Infection by J. S. Sinclair.

करें। शरीर की रक्षा का सर्वोत्तम साधन है उसकी आन्तरिक प्राकृतिक शक्ति को स्वस्थ और ठीक अवस्था में रखना।”*

आधुनिक युग में जब कि कीटाणु ही लगभग सभी बीमारियों को मूल कारण घोषित किया जा चुके हैं और इनको नष्ट करके ही रोगों को शान्त करने का प्रयत्न किया जाता है तो ऊपर के शब्द अधिकतर लोगों को सार-रहित प्रतीत होंगे। किन्तु इनमें सत्य का एक बड़ा अंश छुपा है। सच तो यह है कि हम कीटाणुओं से इतने डरने लगे हैं कि हमको हर एक बीमारी का मूल कारण यह दयनीय जीव ही नजर आते हैं। किन्तु यह बड़े अचम्भे की बात है कि भगवान की श्रेष्ठ उत्पत्ति इन निर्वल निस्सहाय प्राणियों के आगे शस्त्र डाल दें।

यह एक विचारणीय प्रश्न है कि अन्ततः कीटाणु क्या है और वह मनुष्य को रोगी बनाने में कहाँ तक समर्थ हैं।

“कीटाणुओं से ही बीमारी” के सिद्धान्त का सूत्रपात अठारहवीं शताब्दी में हुआ था जब एक फ्रांसीसी डाक्टर ने दूरबीन द्वारा अपने प्रयोगों के दौरान में कीटाणुओं को देखा था। वह आगे प्रयोग करने पर इस परिणाम पर पहुँचे कि कीटाणु प्रकृति में

* “Man might be better off, trying to live in peaceful co-existence with bacteria, rather than trying to rout them with antibiotics or hormones.....The best way to keep health is to keep the body's natural immunity mechanism in good working order.”

Dr. A. S. Gordon.

स्वतन्त्र रूप में नहीं मिलते किन्तु विशेष स्थितियों में गलने या सड़ने की क्रिया आरम्भ होने पर इनकी उत्पत्ति होती है। उनकी धारणा भी कि भूमि के चूने के अंश में एक प्रकार का तत्व मिलता है जो एक तरह की विशेष स्थिति में उपयुक्त आहार मिलने पर जीव-युक्त कीटाणुओं का रूप धारण कर लेता है।

किन्तु प्रो. बैशम की इस खोज का पता कुछ ऐसे व्यक्तियों को लगा गया जो नाम पाने के बड़े उत्सुक थे। प्रो. बैशम के अंतिम परिणाम पर पहुँचने से पहिले ही उन्होंने तरह तरह के अनुमान लगा कर यह धारण पक्की कर दी कि कीटाणु ही रोग का मूल कारण है और इनको नष्ट करने से ही स्वास्थ्य लाभ हो सकता है।

बहुत-से डाक्टरों का इस धारणा से मतभेद है कि कीटाणु ही रोग का मूल कारण है।

उनका कहना है कि अधिकतर रोगों में कीटाणु रोग के आरम्भ से लेकर अन्त तक बिल्कुल नहीं होते। डाक्टर बेली का मत है कि लगभग सभी रोगों में कीटाणुओं का अस्तित्व तभी मिलता है जब बीमारी बढ़ जाती है और शरीर के तन्तु (tissues) गलने सड़ने लग जाते हैं। सच तो यह है कि कीटाणु एक सच्चे सेवक अथवा भङ्गी की भांति हैं क्योंकि रोग के चर्म सीमा तक पहुँचने पर और तन्तुओं के गलने सड़ने पर वह हमारे शरीर की गन्दगी निकालते हैं। इस तरह वह हमारे शरीर की रक्षा करते हैं। उन्होंने अपनी पुस्तक में लिखा है कि इस मत को की 'कीटाणु ही रोग का कारण है' झूठा सिद्ध करने के लिये डा० पैटनकोफर ने

हैजा के कीटाणुओं से भरी पूरी एक ट्यूब निगल ली थी। उनको इससे हैजा जैसा कोई रोग नहीं हुआ। इसी तरह डा० मैचनीकोफ और उसके साथियों ने भी पानी से भरे ऐसे गिलास पी लिये थे जिनमें हैजा के रोग से मरे व्यक्तियों के शरीर से लिये गये बहुत-से हैजा के कीटाणु थे। उनको मामूली जी मचलाने का भाव तो हुआ किन्तु हैजा किसी को नहीं हुआ।

स्वस्थ रहन सहन होने पर कीटाणु किसी प्रकार की हानी नहीं पहुँचा सकते। शरीर के स्वस्थ रक्त में एक प्रकार का विद्युत शक्ति है। इसलिये वह रक्त तक नहीं पहुँच सकते अथवा उसके सम्पर्क में आते ही नष्ट हो जाते हैं। यह शरीर के विशेष स्थानों में जैसे बड़ी आंत में पाये जाते हैं। ऐसे स्थानों में ये किसी प्रकार की हानी नहीं पहुँच सकते। इसके विपरीत शरीर को मल से शुद्ध करने में इसकी सहायता करते हैं।

डाक्टर बेली का मत है कि कीटाणुओं की अनुपस्थिति में शरीर के घाव नहीं भरते।

शरीर में मल इकट्ठा होने पर ही कीटाणु बढ़ते हैं। यदि शरीर में मल न हो अथवा बहुत कम हो तो कीटाणु शरीर पर किसी प्रकार का बड़ा प्रभाव नहीं डाल सकते और न ही इसमें कोई रोग उत्पन्न कर सकते हैं। ये तो केवल शरीर में जमा मल को उत्तेजित करने में सहायक मात्र सिद्ध होते हैं। इसीसे लोग कीटाणुओं को रोग का कारण मान लेते हैं। किन्तु यह भ्रम मात्र है।

विचारशीलों के लिए विचारणीय बातें

ब्रह्मचर्य

आध्यात्मिक मार्ग के नियमों में ब्रह्मचर्य का एक महत्वपूर्ण और विशेष स्थान है। इसका कारण यह है कि ब्रह्मचर्य द्वारा ही इसके पालन करने वाले व्यक्ति को सृष्टि से ऊपर उठने की शक्ति और बल मिलता है। ब्रह्मचर्य का पालन करने पर ही आध्यात्मिक गुणों का विकास संभव है। ब्रह्मचर्य का योगी के लिए इतना ही महत्व है जितना बिजली की लिफ्ट या रेल गड़ी के लिए विद्युत शक्ति का।

— श्री स्वामी चिदानन्द सरस्वती

ईश्वर - शक्ति

यह मत देखिए कि आपके अनुयायियों या शत्रुओं की कितनी महत्ता है। बल्कि अपना उद्देश्य यही रखिए कि आप जो भी करते हैं उसमें ईश्वर आप के साथ है। अपने मन को शुद्ध रखिए और ईश्वर आपकी पूरी रक्षा करेगा। ईश्वर जिसकी सहायता करना चाहता है उसे किसी भी व्यक्ति की दुष्टता हानि नहीं पहुंचा सकती। यदि आप संशयहीन होकर मौन रहना और दुःख को सहन करना जानते हैं तो आपको ईश्वर की सहायता अवश्य मिलेगी। वह स्वयं जानता है कि आपको कब और किस प्रकार बचाना है। इसलिए आप स्वयं को ईश्वर के भरोसे छोड़ दें। ऐसा करने पर आपकी सहायता करना तथा आपको आपत्ति से बचाना ईश्वर का उत्तरदायित्व हो जायेगा।

— थामस ए. कॅम्पिस

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Completely revised 10th edition (January 1964)

By

K. LAKSHMAN SARMA

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THE DANGERS OF DRUGGING

The human mind has a tendency to avoid suffering and seek only pleasurable experiences. Such being the case, it is no wonder that people seek symptomatic remedies whenever they suffer from any ailment. The moment they are relieved of their symptoms, even slightly, they feel happy and they even think that they are cured.

A little reflection would, however, indicate that the so-called cure is very shortlived, as the causes of the ailment had not been dealt with and that, in fact, they still continue to be in operation. The same symptoms come up again and again or the individual experiences symptoms somewhat different from the earlier ones in another part of his body. Those who use drugs constantly to deal with their acute complaints know that they never feel well in the real sense of the term and that their successive disorders and symptoms are of a progressive type, every succeeding one being worse than the previous one. This is bound to be the case whenever symptomatic treatment is resorted to.

The Law of Cause and Effect is an inexorable one and this is something which no one can set at naught. In fact, it is not possible to do so. The more one attempts to do it, the more complicated the cause would become. In fact, chronic disease is just the result of repeated suppression of acute disorders which are

brought up by the Vital Force more to cleanse the foul matter from within.

While the immediate effect of a drug may be to alleviate the suffering, its real and ultimate effect would be to weaken the individual, for they cannot be classified as belonging to any of the basic needs of living so necessary for the maintenance of health.

Drugs, being poisons, have to be counteracted and neutralised and finally, if possible, eliminated by the system, and all this is an unnecessary activity forced upon the system. So every time a drug is taken in, the individual concerned is, in fact, enervating himself. As drugs produce a false sense of security, the individual is also tempted to continue his traditional ways of wrong living which were, in fact, the cause of the diseases in the past.

The unhygienic habits of living continuing on the one hand and the eliminative attempts of the Vital Power being suppressed by drugging on the other, the extent of toxæmia inside the body increases to an extent to which the debilitated Life Force finds it difficult to eliminate. At this stage Life Power finds it difficult to make acute or vigorous efforts to eliminate foul matter. Hence the individual, at this stage, experiences no more colds, no more fevers, no more acute disease. He becomes a chronic patient. He now becomes a permanently diseased man. Here again, Nature happens to be kind to him. Occasionally the Vital Force tries to eliminate the foul matter from within by bringing on acute phases wherein the prana-sakti

to eliminate the matter in instalments. If the individual mistakes these efforts and tries to suppress them repeatedly, as and when they occur, the disease is bound to worsen and develop into what is known as the degeneracy state.

Those who resort to Nature-Cure know it practically that their old disease which had been suppressed earlier reappear exactly in the reverse order. In Nature-Cure terminology these are known as 'healing crises' and no attempt is made to deal with them symptomatically at any time. When these healing crises come up and are dealt with hygienically, the person becomes better and better in health.

Hence the difference between the drugging systems on the one hand and Nature-Cure on the other is that there is progression of disease in the one while in the other there is retrogression of disease. By means of drugging the person attempts to suppress the disease as and when they come up, and every time the suppressive attempt is made the disease progresses, worsens and the person becomes more enervated, whereas by adopting the Natural method of living the individual goes back to health. In the latter case the individual experiences the healing crises, each of which is dealt with hygienically, without any attempt at suppression. Nature's attempt at eliminating the toxæmia from within are allowed to take their course and as each such attempt justifies, the person feels better and better.

The health-seeker should know very clearly that what seems to give immediate relief leads on to more

and more complications and side-effects. It is the latter which are the real permanent effect of drugging. If the Law of Dual Effects is thoroughly understood, then and then alone will people be able to see the futility of drugging

What applies to drugs, as explained above applies equally to stimulants like coffee, tea, tobacco, etc. These seem to give an exhilarating effect to the user. But their real, lasting and ultimate effect is to debilitate the individual by crippling his organs and by even altering the organs structurally in some cases.

It is quite logical to conclude that unless the cause is removed the effect can never go. Drugs attempt to remove the effects without touching the causes at all. And this is where they fail completely. As Voltaire put it "we throw drugs of which we know little into our bodies of which we know less with results of which we have no knowing at all". The drugging systems have been in vogue for the past so many centuries and especially during the past century the use of drugs has become very very much 'popular'. A dispassionate observer would come to the conclusion that all these drugs could not help in improving the health of man, nor could they help even in his recovery from any disease. However tempting it may be, the use of drugs is fraught with serious dangers and no one should be duped by the immediate symptomatic relief that follows from the use of drugs, stimulants and sedatives.

ASTHMA TREATED NATURALLY

(Case history in the words of

Shri R. Ramachandran of Agripada, Bombay 11)

"The first reaction to any sickness or sign of sickness in our family was Go to the Doctor!. My wife was a chronic patient of Asthma. She was also physically very weak and was suffering from anaemia. In the initial stages, the modern medicines acted wonderfully well. But as years advanced, the efficacy of the medicines declined. One day she got a very severe attack of asthma. The doctor was approached who gave very strong and effective drugs. But this time there was absolutely no effect.

"In such a helpless situation, a common friend suggested trying the nature's way of healing under the guidance of Smt Rajalakshmi. She assured my wife that by following the nature's methods properly, she was bound to get healed permanently. She was given the following treatment: *First week*: (i) nonviolent enema both in the morning and in the evening; (ii) tender coconut water in the morning after the enema; (iii) a cup of fruit juice at 10-00 a. m.; (iv) sun-bath in the afternoon between 3 and 5-30 p. m.; (v) fruit juice again at 6-30 p. m. *Second week*: Instead of fruit juice in the morning, conservatively cooked green leaves were given in a limited quantity, the other routine remaining the same. *Third week*: A slight increase in the morning diet (conservatively cooked vegetables) was allowed. In the afternoon, a cup of sugarcane juice was also given.

"Within a few days, she was able to sleep for quite a considerable time. Every time she coughed, a lot of mucus and phlegm (with of course some blood) came

out but the fear of breathlessness was not there. She was able to do her household duties during the third week. There were crisis periods when our friends thought she had no chance for her survival. But to their surprise, she recovered from these crises following the nature's ways and now she is completely healed.

"This gave us a good lesson. Any sickness in the family is not looked upon with dread but is treated in the natural way. Needless to say, we have not paid any doctor's bills all through these months."

The basic cause of Asthma or any other disease is a general poisoning of the whole system due to imperfect elimination. This means the digestive and associated organs are not functioning properly. By proper food reforms, any patient can improve the tone of the eliminative organs and thereby remove the cause of disease.

Thus, from the above case history, it will be apparent that Asthma is curable and radically curable, the natural hygienic way. Therefore, Asthmatics need have no fears. Fear is a child of ignorance and of escapism. When you learn the Science of Natural Hygiene, you know all about the nature and the purpose of disease and then you are not really afraid of it. When you do get it, if at all, you know what is that you are having. You do not seek escapes (drugs and the like) and you deal with the problem without any fear whatever. Contrast this calmness with the mental state of a person, however learned he may otherwise be, who does not have the knowledge of Natural Hygiene. It is better to light a candle than curse the darkness.

FULL MARKS FOR THE CARROT

DAVID GUNSTON

In their time, carrots have probably received more publicity than any other vegetable, chiefly for reasons of wartime expediency. But the carrot, humble or honoured, remains as it has always been, one of the best vegetables known to man, and a fine ally in living healthily.

Unlike many of our familiar natural foodstuffs, the carrot is a native of Europe, and derives entirely from the scraggy, white, purple-tinged flowered weeds of our roadsides and sea-shores, known botanically as wild carrots. In fact, the carrot as we know it, and take so much for granted today, is a fine example of the careful, artificial perfecting of a seemingly unpromising wild plant, in this case the wiry umbellifer with thin, twisted yellowish taproots. Over several centuries, and long ago, the carrot was slowly improved from its wild form, so that the plant today seems unrelated to the favoured vegetable of every private and market garden—until you see the cultivated carrot in full flower.

Carrots were first introduced into England as a vegetable by the practical-minded Flemings during the reign of the first Queen Elizabeth. Although their range is now world-wide, they will grow properly only in lands with a cool to moderate temperature range, and not much in early winter frost.

In more recent times carrots have been scientifically accepted as an invaluable article of diet, very rich in every food item that can be expected in a vegetable, and as the vegetable with the best natural balance of both minerals and vitamins. Twelve of the body's vital mineral salts are found in perfect balance in the fresh young carrot, plus ever-useful cellular roughage and a goodly intake of vitamins.

Like spinach, the carrot did not have its true nutritional value scientifically proved and widely known

until the 1920s, and this was based on the discovery in the vegetable of carotene, which is the vegetable form of vitamin A. When carrots are digested, their carotene content is converted in the liver to the normal, assimilable form of this vitamin, requiring about twice as much carotene as vitamin for the purpose. Apart from its value in promoting healthy eyesight, vitamin A is essential for skin health, resistance to infection and successful pregnancy.

Carrots yield moderately useful quantities of vitamins B, C and G, and provide the body with such minerals as potassium, iron, magnesium, sodium, manganese, silicon and iodine, as well as the inner-cleansing elements of sulphur, phosphorous and chlorine. Most authorities are now agreed that carrots also offer us a wonderfully balanced source of calcium, one of the best natural sources there is. This element is an essential one not only in good teeth, bones and skin, but also for the maintenance of good general health. Carrot juice, now drunk in larger quantities than ever before in the vegetable's history, is a health drink of undeniable potency and value.

Carrots are excellent cleansers for the blood stream, and there are many cases of their being most helpful in conditions of asthma, rheumatism, arthritis, kidney complaints, liver troubles and lowered vitality. They are sometimes recommended as a relief in diabetes but they will only alleviate, not cure this complaint.

Chewing a raw carrot, long recommended in "advanced" child welfare circles, has undoubted advantages, not least to the teeth. A New York doctor recommends the carrying of a raw carrot in the pocket, to be nibbled five or six times daily; he cured himself of a kidney disorder by this means and prescribes it enthusiastically for his patients. Also of proved worth is a poultice of crushed raw carrot on external swellings and arthritic joints.

An accepted medical test for complete healing in cases of stomach or duodenal ulcer is the unhampered ability to digest raw grated carrot. Of course, this should not be taken except when advised and not until cure is known to be well advanced and tissue granulation complete. If a person can digest raw carrot happily, it seems, his digestion and overall health are in perfect shape.

Raw carrots, preferably well grated, are a "health food" of world renown, even of traditional amusement, but there is no doubt that this is the best way to eat the vegetable if at all possible. Dress grated raw carrot with lemon juice for maximum flavour, alone or in salads.

When carrots are cooked, it pays to use 'new', ones, that is the first crop of each season, where possible for best flavour and tenderness, since old, core-ridden carrots are less flavoursome, rougher and generally more wasteful. But with both old and new carrots, it should always be remembered that most of the flavour and much of the precious vitamins and mineral salts lie in and close to the outer skin. So always scrub them rather than peel, and peel even irregular old carrots as thinly as possible. The left-on skin of larger old carrots may look unsightly on the table and often tends to slip off after cooking, but it should not be discarded. Sieve such skins and add the nourishing puree to any carrot sauce, soup or stock.

Carrots have a special affinity for butter, and for parsley. In fact, where they are not served creamed, glazed or buttered, they should always be sprinkled with finely-chopped parsley.

Attractive, tasty and enormously health-giving, it's full marks for the carrot every time.

The British Vegetarian, January, February, 1968.

CATTLE HEALTH

Dr. H. B. Franklin, Director of Research, Plant
Milk Society, England.

PLANTMILK

We wonder if vegetarians are really awake to the historic advance which has been made in our movement by Plantmilk Limited in producing *Plamil*, a purely vegetable milk which does away with need for cow's milk as such. And are vegetarians giving the support to this project which it deserves?

All too often we find that vegetarians are just not bothering to experiment with *Plamil*, whereas a tin a week from the local Health Food Stores would not only gradually introduce it to the family but ensure a solid commercial support for the pioneers who have brought it into being. We have, more than once, expressed our growing concern about cow's milk as a food—it not only reaches us after the lapse of several days, but contains vaccines and antibiotics which by no stretch of the imagination can be recorded as beneficial. It is very likely that new and more potent vaccines will be introduced as a prophylactic against foot-and-mouth disease—a disease which does not suddenly appear as we are led to believe but builds up to its visible state while the milk is still being used.

FOOT-AND-MOUTH DISEASE

Some fifteen years ago Newman Turner, writing in *Herdsmanship* (Faber and Faber) devoted a chapter to foot-and-mouth disease and stated that the destruction of whole herds of cattle was a policy of utter despair and had no effect on the number of outbreaks. It was his prophetic opinion then that the incidence would gradually increase despite the slaughter policy. The latest outburst has, at the time of going to press, involved about 2,000 farms and 300,000 animals.

He went on to develop his belief that the only defence against animal disease is the development of *natural* immunity, and that the Ministry of Agriculture should take a look at nature. Foot-and-mouth disease is, he said, merely a bovine form of influenza and if cattle are left alone they recover in a few weeks, indeed, quicker than man recovers from the common cold.

We remember visiting Newman Turner's farm where diseased animals could be placed alongside healthy cattle and would, with the aid of his organically grown pastures and food, soon recover without passing on the alleged viruses.

He was quite sure that foot-and-mouth disease was a symptom of malnutrition and need never occur. His successes in curing sterility and mastitis with herbal adjustments and organically grown food were well-known.

Sir Albert Howard in *Farming and Gardening for Health or disease* had similar successes in India where his well-fed oxen resisted the onsets of rinderpest, septicaemia, and foot-and-mouth disease, which frequently swept across the country. He refused to allow the veterinary surgeons to inoculate his animals, but made them inspect the results of his organic husbandry. Thereafter they retired from the unequal contest.

British cattle are, of course, inoculated and vaccinated regularly from birth against everything from tuberculosis to enteritis. They are fed on artificially fertilized pastures and feeding stuffs. They are over-milked, over-calved and are as unlike a natural creature as it is possible to be—it is a cruel misfortune for animal husbandry and the animals that Sir Albert Howard and Newman Turner are no longer with us to hammer home these simple truths

The British Vegetarian—January, February, 1968,

THE CANCER PROBLEM

By Dr. Alice Chase, D. O., Ph. D.

The cancer problem in relation to the human race is growing more formidable with increase of populations; and with the increased consumption of animal carcasses as food. Medical authorities of the early part of our century, and even of the nineteenth century, suspected that meat eating had a vital relationship to the cancer incidence. Scientific surveys by authorities on cancer in relation to diets of different racial and national groups, proved conclusively that meat eating is one of the basic causes of cancer. The British people consume a higher meat ration per capita than the Italians or the Oriental people. They have a higher cancer incidence. Australian aborigines have a lower cancer rate than those who adopt the diet of the more civilized immigrants.

The press, now and again, carries different "news" items on cancer. The medical world is as yet unaware of the *real cause* of cancer. Yet, they venture into research methods which are questionable; even destructive for the individual suffering victim who is sick with the devastating disease. "The proper study of mankind is man"—Pope:

Honest investigators in the medical field discovered that cancer is a *constitutional disease*. Those in authority today are still looking for ways and methods of eradicating cancerous growths as if they are local processes. A tumorous mass in the armpit; in the

breast; in the abdominal lymphatics, is a sign that the vital fluid, the lymph stream, together with its glands which are the internal sewage system from the cells and the blood, are polluted to excess with unexcreted bodily wastes. It is elementary knowledge that nutrition is a bodily composite of metabolism and catabolism. Metabolism means building-up processes. The catabolic processes of the body are the normally excretory by-products of body functions. Excretory products are catabolic products. The excretory channels are the lungs, the skin, the bowels, and the kidneys. When either or all of them are inadequate in function for a time, the lymph glands become excessively crowded with wastes, and enlarged. Tumorous masses appear. The body loses its normal ability to recover from exertion. It becomes excessively tired, and weak. The blood forming organs take on abnormal manifestations. An excess production of white blood cells is known as Leukemia. An excess production of red blood cells is known as Polycythemia. An insufficient production of red blood cells is known as Pernicious Anemia. An insufficient number of white blood cells is known as Leukopenia. One or another kind of abnormal blood picture is found in some cases of "cancer." Some patients who have diagnosable cancer show perfectly normal blood characteristics. I believe that *cancer is an end-result of accumulative waste retention* within the body to such a point where it becomes a burden to the organism as a whole; and to susceptible or vulnerable organs or tissues pronouncedly so. When a woman discovers that a breast nipple is inflamed, itchy,

ulcerated, and at times even necrosed, the breast structure is *diseased*. So is the entire body!

When a surgeon amputates a diseased breast, he inevitably disconnects vital blood vessels, lymph channels. He cuts nerve and other important tissues. This in turn, causes *pent-up* retention of wastes within related structures to the diseased and removed breast. The lungs fail to drain their wastes properly. The arm, the neck, and the head structures *suffer from retention of cellular excretions*. The entire organism suffers the effects of the *general disease process*. It would be better for the patient if a conscientious effort might be made to *remove the constitutional cess-pool wastes* from the entire organism.

Bombarding the body with penetrating, destructive radium and X-rays, with atomic isotopes, radiated cobalt, only destroys the ability of the body to regenerate itself. Life is shortened. Yet, such is the procedure among the accepted medical authorities. It is high time for the honest medical leaders and teachers of our civilized society to treat cancer *as a constitutional disease*. The sick body can be made healthy by means of health building foods, which are the fresh raw fruits and raw vegetables, adequately chosen and served to the individual patients according to needs and limitations. Building foods are in order after body cleansing by means of correctly managed fasting to remove cellular wastes which are diagnosed as "cancer."

In thirty-five years of my pioneering in the field of chronic diseases, individuals suffering from signs of

malignant disease have been under my care. The dramatic truth is that under my comparatively simple, humble facilities, those suffering from malignant disease improved in health. The diseased body became regenerated.

The tragic fact is that as a pioneer I have been subjected to conditions of extreme hardship such as working long hours every day on behalf of my patients and also on behalf of maintaining my modest institution as an independent roof over my head. It has been a struggle to pay a price in the interest of the groping, the suffering sick, a few of whom have found a path to my door.

At this stage the time is ripe for the scientific medical world to open their minds to study the sick under wholesome environments of *good nursing and adequately chosen foods as the medicines*. Such a new approach to the problem of cancer would earn justified glory for the scientific, medical profession. The weapons to fight and conquer disease that the pioneers have forged would be used in everyday practice; by every physician and surgeon; the numbers of the sick with cancer would be reduced. Cancer and other fatal chronic (and acute) diseases would become minor problems. The individual will respect and abide by the laws of Nature that govern the body. Delinquency in personal health will become a rare occurrence; even as moral and social delinquency will become minor human problems.

Herald of Health, U. S. A., Dec. '67.

2-Mar. 68

International Research Centre for World Problems

Blusar, Gujarat.

Reference announcement of the establishment of the above centre appearing in The Life Natural of February '68, readers are requested to note that the centre was started by Shri D. C. Desai, Retd. Rly. Commissioner, on his own farm at Bulsar on 10-5-67. He is also the Director of all research activities. He invites our readers to join the centre as members, donors or patrons and to submit their thoughts and suggestions on the World Problems as listed in the announcement.

APPRECIATION

"I am very glad to inform you that by following the Nature-Cure methods I am able to cure my stomach troubles from which I was suffering from last 3 to 4 years. We must be very grateful to you and your family who are advising through your magazine 'The Life Natural' and books. My feelings cannot be expressed in words. Many of my friends are also following the method and getting free from all types of sufferings."

H. Sreenivasaiah, Design Engineer,
Bangalore.

Fits or Evil Spirit

A young girl of eighteen years developed acute unbearable pain in the stomach. A medico was consulted. A course of injection—I could not get the name of the poison—was recommended. Only two injections were given. She developed fits. Every severe stomach pain was followed, immediately by unconsciousness with convulsions, moving hands and feet violently. After a few minutes, she would get up dead tired, her palm and feet heavily sweating and cold. Such pain and fits continued to happen six to eight times a day.

Her mother-in-law and relatives doubted that some evil spirit had possessed her. My friend who is related to her quickly grasped the situation. I was called to find a solution in a natural way. The convulsive fits appeared twice in five minutes in my presence. It was found that she was highly constipated. The pressure of the gas in the colon thrusting upward was causing the periodic pains. It appeared that the poisonous injection directly penetrated the nervous system resulting in fits. Non-violent enema with ten ounce of plain cold water in the evening and repeat the same in the next morning also. Only fruit juice for thirty six hours to be followed by fruits in limited rations. A mild hot water footbath before retiring to bed just to normalise the heat distribution. The treatment had a marvellous effect. The frequency of fits began to reduce immediately after the second enema which brought out a lot of hard stools. On the third day only one attack was there. And from the fourth day onwards she became entirely free from the irksome symptoms. She was advised to take only fruits and vegetables for a few days before switching over to preparations from cereals. Her mother-in-law and relatives did not realise that the evil spirit entered her system through the epidermic needle of the doctor.!

C. R. Varma,
New Delhi.

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I, L. TYAGARAJA SARMA, hereby declare that the particulars given above are true to the best of my knowledge and belief.

L. TYAGARAJA SARMA,
Publisher.

Dated 15—3—1968

Hydrogenated oils are killing you prematurely

C. R. Varma, III, K-23, Lajpat Nagar, New Delhi-14

After reading the views expressed by Shri Yashpal Mitra, ("Your grand children will be born blind if ...") in weekly organisor dated 25th February, 1968, I felt that a iittle more information regarding hydrogenated oils (sold in the market in various trade names like Dalda, Vanaspati, Rath, etc.) would help the readers and public to keep away from them.

This innocent looking product is one of the curses of modern civilization. Natural vegetable oils cannot be stored for a long time; they get rancid, because the unsaturated content of fatty acids in them is much more than saturated ones. Human body requires more of unsaturated fats than saturated ones. Saturated fats alone, in the absence of unsaturated fats, can play havoc with the human system. One of the reasons for deposition of Cholesterol (every heart patient knows about this dreaded substance) in the arteries, impeding the flow of blood, is due to the consumption of saturated oils.

The business community and vested interests inside and outside our country have discovered a clever way of preserving vegetable oils by hydrogenation and thus making more money. Because the unsaturated oil is hydrogenated it becomes saturated and therefore cannot undergo deterioration. It is too dead to deteriorate any further. Lo! a lucrative way of making money even at the cost of man's health. It does not require much brains to understand that digestion is the opposite of preservation. It is a simple truth of physiology and nutrition that the more we try to preserve a food the more difficult it is to digest.

Fact is that hydrogenated oil is an indigestible stuff, unfit for human consumption. Apart from the undigestability of these oils they also contain traces of poisons as detailed below:

1. During the process of hydrogenation, nickel is used as a catalyst. Theoretically, a catalyst is one which accelerates a chemical action but does not undergo any change itself. But if that were so why is it that all hydrogenated oil manufacturers do require periodic quota of this poisonous metal? Any sample of hydrogenated oil, if analysed, will show traces of nickel which, cumulatively, can do much harm to the functioning of vital organs of the body. A poison does not become safe simply because it is taken in small doses. A large dose may result in instant death; but smaller dose will mean suicide in instalments.

2. Soap is a bye-product of hydrogenation. Traces of soap are present in all hydrogenated oils.

3. Glycerine, another poison, is also a bye-product of hydrogenation. There is no known method by which 100% glycerine can be extracted from hydrogenated oils.

4. Fuller's Earth, which again is not food, is used to deodorise the oils undergoing hydrogenation. The extent of harm that traces of this poison do in the human system is unknown.

5. After removing all natural vitamins, mineral salts and aroma from these natural oils in the process of hydrogenation, we are told that hydrogenated oils are "fortified with vitamins." (It is like arguing that a dead man decorated with flowers is better than a living man) Such synthetic vitamins do not find a place in human organism. Our ever-alert kidney will extract as far as possible such synthetic products and throw them all out through urine. This can be easily verified by taking a few tablets of vitamin B complex—and watching the smell of urine the next day.

Further the edible oils naturally available have melting points well below the body temperature of 37°C . But hydrogenated oils available in the market retain

Polio: Its Cause and Prevention

By Rose Marie Merkins, N. D., D. O., D. C., Australla

There are always more cases of polio in the warmer months of the year than in the colder, which seems strange seeing that there are more fresh fruit and vegetables available.

But it is not so surprising when one realizes that in the U. S. A. alone, three billion dollars are spent annually on soft drinks, while one brand alone sells sixty million bottles daily. The average consumption of refined sugar in the United States is around one hundred and ten pounds per person per year, according to statistics.

As the weather warms up, more and more cool drinks are consumed. People today have been educated to have a sweet tooth, and children are seen to prefer delicate looking cakes and chocolates rather than an apple or a raw carrot.

By filling up on empty calories, they do not find room for the nourishing foods, and with the perverted appetite they crave more and more for the unwholesome food until the system becomes so saturated with carbohydrates, that the body becomes unable to deal with them.

their solid state even up to 42 C. (They can be easily called hydrogenated solidified oils with respect to the human body.) So the moment hydrogenated oil enters the human system it gets solidified thereby its undigestibility is confirmed.

All the above facts are hidden from the public. Only the rosy side of the picture is presented. It is high time that this dangerous stuff "miscalled food" is banned forthwith in the interest of nation's health.

Starches and sugars are carbohydrates, these turn into glucose, and by the process of oxidation finally into carbon dioxide (CO_2) and water in this way: Glucose—glyceric aldehyde—methyl glyoxal—pyruvic acid—carbon dioxide (CO_2) and water. Vitamins, particularly B. 1, are necessary for this change.

In the book "Chemistry of food and Nutrition" by Henry C. Sherman, Ph. D., Sc. D., Professor of Chemistry, Columbia University (footnote p. 205, 7th edition) it states: "The importance of pyruvic acid in the intermediary metabolism has sometimes been questioned, but is now strongly supported by the results of research upon the influence of thiamine (B. 1) upon the pyruvic acid stage of carbohydrate metabolism." If B. 1 and other vitamins are absent, or lacking in the diet, as in the case of refined sugars and starches like ice-cream, lollies, soft drinks, white flour cakes, sweets, many breakfast cereals etc., pyruvic acid does not undergo this oxidation.

The late H. A. McGowan, N. D., F. S. D., in his booklet "How Nature Heals" says that pyruvic acid has a special affinity for nerve tissue, and goes on to say, "it accumulates in the nerve cells until the toleration point is passed, then in an effort to oxidize the acid to CO_2 and water, Nature stages a local fever. Seeing oxygen is being used to excess at that point, the nerve cells are asphyxiated and subsequently die, producing a paralysis. But the disease is an effort to free the system (by oxidation in this case) of an accumulation of pyruvic acid, and the paralysis is an inevitable consequence. If treated in the acute stage, this paralysis can be almost wholly avoided, if vitamin C is supplied in massive doses, and fomentations used to get oxygen to the cells, to keep them alive until the oxidation of acid is complete."

Although I am not quite sure what part vitamin C played in the process, undoubtedly Mr. McGowan must have had success with this treatment. As I have not treated a polio case I cannot endorse this, but I know vitamin C counteracts poisons.

I would recommend Vitamin B.1, seeing it plays such an important part in oxidation. Natural Vitamin E. (d-alpha tocopherol) is also very valuable. for by keeping our oxygen supply pure, it enables us to get along on less and have a greater reserve when needed. By maintaining the purity and availability of the oxygen in our system, Natural Vitamin E makes it possible for every cell and fibre to function normally. Oxygen is necessary and vital to living processes of every cell in our bodies, and Vitamin E is a promoter of oxygen.

I do not affirm that the overabundant use of carbohydrates and the lack of vitamins invariably causes polio, because this is not true, as not everybody reacts the same due to variations in chemical balance in individuals, nor is excessive carbohydrate intake only linked with polio, but a variety of illnesses.

For instance, recent studies by professor John Yudkin of the University of London's Department of Nutrition have shown the damage that excessive sugar may do to the heart and blood vessels.

Prevention is always better than cure, so by avoiding the refined and artificial products and partaking of natural foods with their life and health giving elements, much suffering can be avoided.

Herald of Health, U. S. A., December, '67.

Report on the XIX World Vegetarian Congress

The XIX World Vegetarian Congress sponsored by the Indian Vegetarian Congress was held in New Delhi, Madras and Bombay. The official session of the Congress was held at New Delhi and it was inaugurated on the 18th November 1967 by Shri Morarji Desai, Dy. Prime Minister of India. The Madras session was inaugurated on the 28th November by Shri S. Nijalingappa Chief Minister of Mysore. The Bombay session was inaugurated on the 2nd December 1967 by H. H. Swami Chinmayananda.

About 90 foreign delegates from 22 different countries attended the World Vegetarian Congress. Nearly half the number of the foreign delegates represented vegetarian institutions from various countries. The keen interest shown by the delegates was a clear evidence of the good support for the cause of vegetarianism and also for the steady growth of the movement in other parts of the world. In fact, true vegetarians with great conviction for the cause of vegetarianism are more to be seen in the Western countries. This observation was made by studying the deep interest and dedication shown by various delegates for the cause of vegetarianism. Among the delegates there were quite a few Vegans who go even a step further by eschewing milk and milk products as they are of animal origin.

In Madras a very interesting and educative exhibition on Vegetables and fruits was organised and nearly 20 organisations including the Ministry of Agriculture, Government of Madras and the Public Health department participated. A wide choice of processed and non-processed food grains and vegetables were on display and the exhibition attracted a large crowd. The exhibition was inaugurated by Shri A. Govindaswamy, Minister for Agriculture, Government of Madras.

During the plenary sessions of the Vegetarian Congress various vital subjects related to vegetarianism were discussed. The official delegates from the foreign countries read a number of papers and there were lively discussions on the important topics. The crowning feature of the congress was that one full afternoon was dedicated for the Youth and the youth session was attended by more than 2000 students who showed keen interest in the propagation of vegetarianism. It was then decided to launch a vegetarian youth movement and this pleasing announcement was made by Mr. Woodland Kahler-Marquis De St. Innocent, President of the International Vegetarian Union, London. A number of talks were arranged in different colleges in the city of Madras by eminent speakers to bring home the salient advantages of vegetarianism.

Nature Cure played a prominent role in the deliberations of vegetarianism. Books on Nature Cure were displayed in the exhibition and references were made by different delegates in this regard during their speeches. It was realised by every one that vegetarianism is at a low ebb in India at the moment, chiefly due to the ignorance of the people of the wonderful health-giving aspects of vegetarianism. Every one was concerned at the rapid increase of meat eating among the younger generation and it was, therefore, felt very necessary to launch a vegetarian youth movement in India. If the attendance at the Youth session of the Congress is an evidence of support for the youth movement, we need not then despair about the temporary setbacks.

The XIX World Vegetarian Congress was in every way a grand success and it has left an indelible impression in the minds of people all over the country. It is now the duty of every true vegetarian to work for the propagation of vegetarianism.

A Bright Star in the firmament of Natureopathy in Andhra Pradesh, fell on 21-3-68

Doctor Palaparthi Narasimharao, aged about seventy, of Vetapalem (Guntur District) author of highly useful books on Naturopathy in Telugu, and a well-known 'Nature-Cure' practitioner in Andhra Pradesh, passed away on 21-1-68, at his residence.

He was my old student in the second decade of this century, at Bapatla, where I was a teacher and nature cure enthusiast.

Late Gandham Krishnarao garu, B. A., who went to Europe and saw Louis Kuhne's Nature Cure Sanatorium was the gentleman who initiated me, into Naturopathy in 1910. Himself a T. B. patient in his college days, and sentenced to death by Madras Allopathic Doctors, took to Kuhne's baths and non-stimulating diet, for some months and became a robust healthy young man in no time, in the first decade of this century. After taking his degree, he took to spreading the gospel of Naturopathy throughout India, and converted many 'big men' into Nature cure lovers. It was these big people that financed his visit to Kuhne's Nature Cure Sanatorium in Leipzig in Germany.

It was this gentleman — slightly younger than I, that initiated me into Naturopathy, which enabled me to be rid of my chronic constipation. It was my hobby to preach Naturopathy to my students — throughout my life as a teacher — and this Palaparthi Narasimharao was one such product of my preaching. A humble teacher by profession, he read over a hundred books on Naturopathy, written by famous western naturopaths, like, Lindlahr, Lust, Kellog, Preisnitz; Just, Father Kneipp, Trall and many other giants in nature-cure. At Bombay, there was a Library-cum-book shop, of

great Books on Nature cure, run by one Naturopath B. P. Madan. Our Narasimharao, would get books, every month, by post, go through them, take notes, and send them back by post. Thus he gathered very useful knowledge of Naturopathy, which enabled him to write outstanding books — like 'Chronic diseases' 'Acute diseases' 'Knowledge of Nature Cure' 'Heart troubles', 'Ayuksheenam (Life-shortening)' all in Telugu — which enabled many a patient suffering from chronic, and acute diseases. literally to come out of the jaws of death, and earn a fresh lease of life.

When the MSS, of his treatise, on Chronic Diseases — whose third edition is now on sale, was kept in cold storage, for want of funds for publishing the same, I happened to meet him, and financed the printing of this magnam-opus of his. This was, so to speak, an Encyclopaedia of chronic diseases and their treatment. Very few naturopaths possess the practical knowledge which Sri Narasimham had, and the cures he effected throughout Andhra Pradesh helped to spread the gospel of Nature to the farthest corners of Andhra. His death is an irreparable loss to the cause of Naturopathy in Andhra Pradesh. I feel that a star of the first magnitude in the firmament of Naturopathy in Andhra fell.

I pray for peace to his soul and exhort brother Naturopaths to emulate his example and study widely, and acquire thorough knowledge of the theory and practice of Nature Cure, and help our suffering fellow men to regain their health by nature cure.

I may be permitted to add that any donations to his sons who cannot be called affluent, will be treated as a tribute to the great work done by Sri Palaparthi Narasimharao.

C. Bhanumurti,
Editor, Prakruti Jivan, Kakinada, East Godavary Dt.

Maharashtra Association of Health Education

The above association started in January at the end of the Nature-Cure Training Course conducted by Sri L. Ganesa Sarma in Bombay is doing very good work by arranging for talks in different parts of the city to spread the True Science of Health. Leading members as Sri A. L. Iyer, Mrs. & Mr. D. V. Iyer are giving advice for the treatment of ailments by natural methods.

On the evening of the 11th February the first meeting was held in idyllic natural surroundings in the Indian Gymkhana grounds in Matunga. Many of the participants spoke of their personal experiences in hygienic life they were leading now and contrasted it with their earlier habits and addictions.

The second meeting was held at the residence of Sri D. V. Iyer (H 451 R. B. Staff Qrs., Byculla, Bombay Central). There was a general discussion as to how the message of Natural Hygiene could be effectively propagated. In this connection the publication of the monthly bulletin by Srimati and Sri D. V. Iyer was very much appreciated. So far two bulletins, one on Asthma (this appears elsewhere in this issue) and the other on constipation have been published. The meeting was enlivened by the distribution of orange-peel tea.

The third meeting will be held on Sunday the 10th March at the residence of the Secretary of the Association, Sri M. R. Nadkarni, A/2 B. P. T. Rly. Qrs.

Wadala, Bombay. The Association will meet every second Sunday at some convenient residence in the city.
Lectures at Other Places

Shri M. Aziz, an ardent Nature Curist from Madhya Pradesh arranged for a talk on 'The Universal Basic Cause of Disease' by Sri D. V. Iyer at the Herdillia Chemicals Ltd., Belapur (Thana) near Bombay. Sri Iyer spoke for 45 minutes touching briefly on the cause of disease, the simple ways of maintaining health by obedience to Nature's Laws and quoting examples of persons who have revolutionised their ways of living after obtaining enlightenment from the pioneers of Natural Hygiene, foreign and Indian. Sri S. Ananta-krishnan also spoke for some minutes on his experiences in Nature-Cure.

Sri D.V. Iyer gave a talk on the Principles of Nature-Cure on the morning of the 17th March at H 451 R. B. Staff Colony to a gathering of friends.

Vaccine Kills More than smallpox

The Medical News of 3rd March 1967 carries a large caption, "Vaccination now Kills more than Smallpox". It says that Professor George Dick, lecturing in the series "The Scientific Basis of Medicine" at the Institute of Child Health in London recently, criticized the British Immunization Policy with regard to three virus diseases, smallpox, poliomyelitis and measles. He again questioned the present policy of nationwide vaccination in infancy, with revaccination eight to twelve years later.

The Vaccn. Inquirer, *London, Jan. Feb. March, '68.*

Anti-Flu Drug Misfired-76 Workers Ill

In the *Nottingham Guardian Journal* of 20th April 1967 there appeared a report of a Japanese pharmaceutical firm who used their employees as human guinea pigs for experiment.

The report says that a company spokesman is quoted as saying that the company concerned, the Kowa Company of Nagoya, Central Japan, said that the firm deeply regretted giving 104 employees an anti-flu drug which proved too potent; of the seventy-six who became ill, seventeen were treated in hospital for periods of between one month and a year. He says that Kowa had paid out compensation totalling about £10,000 as a result of the test.

£19,000 Damages after Tetanus Injection

The Daily Telegraph of 1st July 1967 carries a report of a man who became paralyzed after being given an anti-tetanus serum injection, for which he was awarded £19,186 damages against the British Railway Board at Newport. The man concerned was Mr. Arthur Holmstrom of Liswerry Road, Newport. In hospital, says the paper, Mr. Holmstrom was given an anti-tetanus serum, and as a result of the injections had since had speech therapy and treatment for paralysis being permanently disabled and unable to work.

Permanent Stammering As A Result Of "Jab"

A gentleman applying for membership of the League concludes his letter by saying, "I may add, that as a child, whilst being given a diphtheria 'jab', I received shock to the extent of causing me to be a 'stammerer' for the rest of my days".

The Vaccn. Inquirer, *London, Jan. Feb. March '68.*

Non-Drinkers Life Potential Rewarded

Dr. Jesse Mercer Gehman.

The greater wellbeing of the non-drinker as compared to the drinker of liquor and/or alcoholic beverages has never been questioned by physicians who have taken the time to observe their effects at first hand.

But whether the man or woman who takes care of self by avoiding these corroding habits has a better chance of actually living longer has always been a bone of contention. Every one is familiar with the old saw, "why Bucky Smith was half drunk all his life and lived to be 95." Those who repeat it never stop to consider that Old Bucky Smith was the exception. Good forbears make it possible for children to indulge to excess without apparent harm. But each succeeding generation of indulgees becomes weaker.

Insurance company officials have come to the conclusion that those who do not use alcoholic drinks are better risks. They base their judgment on hard cold facts, called statistics. They have not forgotten the post mortem research in Munich, Germany, the beer capitol of the World, more than 20 years ago when the alarmingly high mortality rate among young men and women from 18 to 25 showed fatty accumulation around the heart, acquired from the popular habit of beer hall drinking. One does not have to look far afield for confirming evidence.

Insurance companies are now vying with one another to get the insurance business of non-drinkers, believe it or not. This has had a two fold effect. First, the non-drinker is being rewarded for his abstinence by cheaper insurance rates, which is certainly good business. Secondly, the fact that such policies

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are advertised and sold has no doubt caused many drinkers to stop and consider how they are shortening their lives:

The National Liberty Life Insurance Company, was the first, six years ago to offer a lower premium policy to non-drinkers. The President and founder of the company, Mr. Arthur De Moss, whose inspiration and business acumen was responsible for the meteoric rise of that organization, a non-drinker himself saw the need for such a policy and acted. Many in the insurance business had misgivings. But the American Temperance Associates soon followed suit. And since then there have been several others.

The decision of Mr. De Moss and other companies to offer such a policy is based on sound judgment. Lyman Fisk, and Professor Irving G. Fisher of Yale University, co-authors of 'How To Live' the most popular and widely circulated book on health of the twentieth century, and co-founders of the Life Extension Institute, were well aware of the life-shortening influence of alcohol drinks many years ago.

Professor Fisher, with whom I had the privilege of serving as director on the Board of the Human Engineering Foundation, Summit, New Jersey, set out to assemble data on not only the harmful influence of alcohol, but other destructive and corroding habits in his Vitality Records, which unfortunately passed on with his demise. In my own humble way I am carrying out the idea gathering available data of the living habits of Cetenarians.

I do not believe it will be long before insurance companies will be offering a policy with premiums adjusted downward to those who neither drink nor smoke.

Who knows but what the time will come when premiums on policies will be based solely on physical condition and habits of living rather than on the present conventional calculated life expectancy, which is faulty, to say the least? I know many better risks at seventy than men half that age.

Demographic statistics show that our longevity picture looks good because fewer babies die at birth, and in the early years of infancy and childhood. But life expectancy for men of 30 to 40 is not as good as in the old days. At best the U. S. ranks 19th of the Nations of the world in life expectancy.

Beer, wine, whiskey booze if you please, and cigarettes have wreaked havoc with our people. These habits coupled with lack of physical activity, inadequate lung power, water and air pollution, uncontrolled use of insecticides and pesticides, deterioration of our land through chemical fertilization, and last but not least poor food, and bad eating habits are taking men and women long before the Biblical allotted span of three score years and ten.

With respect to food, the profession has failed utterly to take into consideration the monumental work, "DIET AND CANCER" by Dr. Frederick L. Hoffman of the Bio-Chemical Research Foundation of the Franklin Institute, Philadelphia, or the equally important work, "The Non-Drug Treatment of Cancer," by Dr. L. Donald Bulkley, founder of the New York Skin and Cancer Hospital, even as it did, for several decades, ignore the relationship of cigarettes to Cancer. It was Dr. Ruoffo, in Argentina who discovered many years ago that benzedrine was the cancer producing element in cigarettes.

OVERWEIGHT SHORTENS LIFE

In the ordinary published tables which inform us as to the weight which is proper to a person of a certain age and a certain height we are brought face to face with some rather surprising facts. We find, for example, that a man of 5 ft. 8 in. at the age of twenty-five, when he is in the prime of his muscular manhood, should weigh 10st. 7lb., and that the same man arrived at the age of fifty years should weigh 11st. 8lb,—that is to say, that when his heart and lungs have been subjected to a quarter of a century's additional wear and tear, it is regarded as normal for him to impose upon these sorely-tired organs an additional burden of 15lb. If we consider for a moment what the addition of but one pound on a horse's back means to its chance of winning a race, we can form some estimate of what an addition of 15 lb. on a man's back means to his chances of achieving even a moderate place in the human race for efficiency.

Now, it is to be remembered that this increase of 15lb. represents not only an accession of lard superimposed on the man of 25: it represents lard which has replaced muscle. It would matter less if the extra weight were merely useless and which he carries, so to speak, on his back, but it is not; it is useless and deleterious adipose tissue which has invaded and supplanted useful and necessary muscular tissue. It is not only an additional load; it is a degeneration. Fat and muscle are, to a large extent, mutually exclusive.

Fat will not deposit itself on well-exercised muscles; it prefers some more peaceful abode. It therefore invades the internal organs, such as the heart and the liver, but more especially does it affect the area of the abdomen, both back and front, and the buttock.

The reason for this is that, in the ordinary man of sedentary habits, the muscles in these areas are

practically never exercised; and if, as it usually is, the intake of food is on the plus side, the said plus is deposited as fat in the region where muscular activity is least. If we look beyond the outward seeming in a case of pronounced corpulence, we can realise that the padding which is stretching the abdomen, obliterating the lines of intelligence on the face, producing a banana-shaped wad in the nape of the neck, and distorting all the curves of external comeliness, is necessarily distorting and embarrassing the internal organs in a similar manner. Let us consider one of these for a moment, the most important of all organs, namely, the heart. The heart is at once a force pump and a suction pump, the delicate adjustment of whose parts, and whose efficiency for the performance of its task of maintaining the circulation of the blood, provoke wonder and admiration in the minds of the most critical of mechanical engineers. They admit that when she fashioned the heart Nature knew something. The perfectly normal heart is a wonderful piece of mechanism. The late Professor Bainbridge says of it that it is equal to any demands which may be made upon it. "In a perfectly healthy man," he continues, "even the most intense exertion of which he is capable has no harmful effect upon the heart." Now, if this almost miraculous organ, whose duty it is to contract and expand, gradually becomes encased in an ever-thickening covering of fat, what is one to expect? The answer is clearly that the heart will fail, in increasing measure, adequately to perform its task. It has no elbow-room. Moreover, in the case of the body as a whole, it is not only a question of the disabling effect of the mere burden of superimposed fat; it is also a question of the fatty tissue invading and supplanting the proper heart tissue, so that the organ is both mechanically handicapped by overweight, and vitally

handicapped by a degeneration of its essential constituents:

I have selected the action of fat upon the heart as an illustration of what happens to the most important organ in the body when fat is allowed to accumulate. But in such cases the heart is by no means the only organ thus to suffer mechanical and degenerative disabilities. The truth is indeed far otherwise; for, while admitting the idiosyncrasies of certain individuals in the distribution of accumulated adipose tissue, it is a fact that in extreme cases all the organs suffer in much the same way; the stomach, to produce dyspepsia; the lungs, to produce bronchitis; the nerves, to produce neuralgia; the joints, to produce rheumatism; the sexual organs, to produce impotence in the male and sterility in the female; and the central nervous system, to produce irritability, testiness, and emotionalism.

It is necessary to remember that this type of fat man is a long time in the making. He does not grow fat, as his hair goes white, in a single night; he gets there by degrees. And those who cultivate the seeing eye will have no difficulty in detecting even the earlier stages of the malady. In order to do this, however, one must learn to look beyond the outward seeming, to distrust the rubicund face, and "full round belly with good capon lined" of Shakespear's Justice, in order to realise what these appearances really denote in obstruction, derangement, and disorder of the internal organs.

Obesity, though grotesque, is not a joke; it is a disease. Corpulence is not a comedy; it is a tragedy.

It causes pain, disability, and inefficiency, and, worst of all, it shortens life. It shortens life both

directly and indirectly. It shortens it directly by clogging the wheels of being in the manner which I have already indicated, and brings life to a close in sorrow and tribulation soon after fifty, whereas if obesity had been avoided or cured, as it so easily can be in the early stages, the life would have been worth another thirty years' purchase and pleasure.

Obesity shortens life indirectly by decreasing and weakening the powers of resistance to infectious disease. Any doctor will tell you that the seemingly strong healthy man is the very worst of all possible subjects for pneumonia, typhoid, or influenza, and no surgeon, however bold, will fear to declare that he dreads to operate upon a fat patient.

Practically all the deaths under anaesthetics have occurred among the corpulent. Moreover, it is wise to realise that, short of gross corpulence, mere overweight is regarded askance by those very practical and coldly material people who assess the value of lives for purposes of insurance. The tables which are usually published consist of figures drawn not from the normal, but from the average; they are consequently much too high, especially in the case of people over forty years of age.

American figures are eloquent on this point. Says Dr. Eugene Fisk, of New York City: Average weights at the age of forty-five years show a mortality of 5 per cent. above the optimum rate, which is found at 20lb. under the average weight. So much for your average man!"

The moral of which is: put not your faith in tables; and reduce your lard.

Dr. Leonard Williams in "The Green Leaf."

Sarma's Nature-Cure Sanatorium

Founded by : Sri K. LAKSHMANA SARMA
Ganeshnagar, Pudukkottai, S. Ry.

Director : L. TYAGARAJA SARMA

The Sanatorium is situated in an ideal spot in the north-eastern corner of the town bordering on the forest, with two rain fed tanks in close proximity.

While undergoing treatment the patients are taught the principles of Nature-Cure so that they may become their own doctors and also be able to treat the members of their families.

In summer the heat in Pudukkottai is ten degrees less than Delhi, Allahabad and Vijayawada in the North. It is not very cold in winter. Good vegetables and tender coconuts are available all through the year.

Each patient is given a separate room with open space all round. The rooms are electrified and provided with wooden cots to sleep on; and a spinal bath tub. Patients should bring their own bedding. In winter only the nights will be cold and woollen blankets, or cotton razai will be necessary. Among warm clothing a sweater and socks will do.

Pudukkottai is on the Madras—Rameswaram line about 400 k. m. south of Madras. Rameswaram Express passes through this place. All Express trains leave Madras Egmore in the night and the Rameswaram Express arrives here in the morning at 7-00. The Town Bus takes passengers from the station. From Brindavan Hotel bus stop horse jutkas will be available for Ganeshnagar for 75 ps. Taxis from station to Ganeshnagar can be arranged if advance intimation is given.

Charges including rent, food and treatment per week Rs. 60; per day Rs. 15. Special charges for those who need constant attention.

Fee for consultation in person or by post Rs. 5.

All charges are payable in advance.

For any further information please write to the Director. Ascertain the availability of accomodation before proceeding.

Address for telegram : Sanatorium, Ganeshnagar,
Pudukkottai-1. (Tiruchirapalli Dt.)

दि लाइफ नैचुरल

हिन्दी विभाग

मार्च १९६८

संपादकीय

दवाइयों से हानि

मानव की यह प्रवृत्ति है कि वह दुःखों से बचना चाहता है और केवल सुख ही भोगना चाहता है। अतः यह कोई आश्चर्य की बात नहीं कि उसे जब कभी रोग होता है तो वह रोग का लाक्षणिक उपचार करने लगता है। और जैसे ही रोग के लक्षण दूर होते हैं या होने लगते हैं वह खुश हो जाता है कि वह ठीक हो गया है।

थोड़े अनुभव से यह पता चलता है कि इस प्रकार से रोग से जो मुक्ति मिलती है वह अस्थायी होती है क्योंकि इस प्रकार के उपचार में रोग के कारणों की जांच नहीं की जाती और वास्तव में कारण वैसे ही वैसे बने रहते हैं। परिणाम क्या होता है या तो वही लक्षण फिर प्रकट होने लगते हैं या पहले के लक्षणों से कुछ मिले जुले लक्षण शरीर के दूसरे भाग में प्रकट हो

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जाते हैं। जो लोग अकसर रोगों से पीड़ित रहते हैं और दवाइयों का लगातार उपयोग करते रहते हैं वे जानते हैं कि उत्तरोत्तर उनकी बीमारियां बढ़ती जाती हैं और हर बीमारी उनकी पहली बीमारी से ज्यादा खतरनाक होती है। जब कभी भी लक्षणों का इलाज किया जाएगा तो ऐसा होना बिल्कुल स्वाभाविक है।

कार्य - कारण का नियम एक अटल नियम है और इसे और इसे कोई टाल नहीं सकता, कोई तोड़ नहीं सकता। सत्य तो यह है कि यह मानव की शक्ति से बाहर है। जितना कोई इसे तोड़ने का प्रयत्न करता है कारण उतने ही जटिल बनते जाते हैं। वास्तव में मन्द रोग तीव्र रोगों की दवाने से होता है। प्राणशक्ति द्वारा शरीर का मल निकाल कर बाहर करने का प्रयत्न ही तीव्र रोग है पर आधुनिक मानव इस तथ्य की नहीं समझता है। और तीव्र रोग होते समय उसके लक्षणों से किसी न किसी उपाय से जल्दी से जल्दी बचना चाहता है और इसके लिए दवाइयों का सेवन करता है। प्रायः दवाइयों के सेवन से तीव्र रोग दब जाते हैं पर इसका परिणाम यह होता है शरीर कमजोर होता जाता है और मन्द रोग या जीर्ण रोग हो जाते हैं।

यद्यपि दवाई का तात्कालिक प्रभाव पीड़ा को कम कर देता है इसका असली प्रभाव यह होता है कि व्यक्ति कमजोर हो जाता है क्योंकि दवाइयों की गणना जीवन की उन मूलभूत आवश्यकताओं में नहीं होती जो स्वास्थ्य को बनाये रखने के लिए

और आवश्यक हैं। दवाइयां चूंकि विष होती हैं इसलिए शरीर उनका प्रतिकार करता है, उन्हें निष्प्रभाव करता है और यदि हो सके तो उन्हें निकाल कर बाहर फेंकने का प्रयत्न करता है यह सारा काम अनावश्यक हैं, और शरीर पर व्यर्थ टोसा जाता है। जितनी बार कोई दवाई का प्रयोग करता है उतनी बार वह अपनी शरीर को दुर्बल बनाता है और अपनी शक्ति को क्षीण बनाता है।

चूंकि दवाइयां बीमारी से झूटी मुक्ति दिला देती हैं अतः व्यक्ति अपने रूढ़िगत रहन सहन के तरीकों में कोई परिवर्तन नहीं करता जो वास्तव में बीमारी का कारण होता है। एक ओर रहन सहन का ग़लत ढंग चलता रहता है तो दूसरी ओर प्राणशक्ति द्वारा शरीर से गंदगी निकालने का प्रयत्न विषैली दवाइयों द्वारा विफल बना दिया जाता है। परिणाम यह होता है कि रक्त में विष की मात्रा बढ़ती जाती है और रक्तविषाक्तता इतनी बढ़ जाती है कि प्राण शक्ति जो दवाइयों के इस्तेमाल से क्षीण हो गई हुई होती है मल को बाहर निकालने में सफल नहीं होती। यह ऐसी अवस्था होती है जब प्राणशक्ति शरीर से मल बाहर निकालने का भरसक प्रयत्न करने में असमर्थ होती है। जब मानव का यह हालत हो जाती है तब उसे ज्वर जैसे तीव्र रोगों का अनुभव नहीं हो सकता। वह अब सदा के लिए बीमार बन जाता है और उसकी बीमारी के लिए कोई लाक्षणिक चिकित्सा तक नहीं मिलती है।

ऐसी मन्द रोग की अवस्था में भी बार बार प्रकृति रोगी पर दया करती है। प्राणशक्ति भीतर की गंदगी को किस्तों में अर्थात् समय समय पर बाहर निकालने का प्रयत्न करती है। यदि व्यक्ति विशेष इन प्रयत्नों का ठीक अर्थ नहीं समझता और दवाइयों द्वारा इनको बार बार दबाने में लगा रहता है तो बीमारी और ज़्यादा बिगड़ती जाती है और वह मारक रोगी बन जाता है।

जो प्राकृतिक चिकित्सा की शरण लेते हैं उनको इस बात का अनुभव होता है कि उनकी पुरानी बीमारीयां जो विषैली दवाइयों से दबा दी गई थीं पुनः बाहर आती हैं परन्तु उनका क्रम पहले क्रम का ठीक विपरीत होता है। प्राकृतिक चिकित्सा की शब्दावलि में इन संकट की अवस्थाओं को “स्वास्थ्यकारी संकट” (healing crises) कहते हैं और कभी भी इनके लक्षणों की “चिकित्सा” करने का कोई प्रयत्न नहीं किया जाता। जब ऐसे संकट आते हैं तो स्वास्थ्य विज्ञान के अनुसार उनका उपचार किया जाता है और रोगी का स्वास्थ्य उत्तरोत्तर बढ़ता जाता है।

दवाइयों के तरीके और प्राकृतिक चिकित्सा के तरीके में यही अन्तर है कि पहले में बीमारी उत्तरोत्तर बढ़ती चली जाती है और दूसरे में बीमारी उत्तरोत्तर घटती चली जाती है। विषैली दवाइयों के उपयोग से जब जब बीमारी होती है उसे दबाया जाता है और ज्यों ज्यों बीमारी को दबाने के प्रयत्न किये जाते हैं बीमारी उतनी ही उग्र होती जाती है, रोगी की हालत

उत्तरोत्तर बिगड़ती चली जाती है और वह क्षीण से क्षीण होता जला जाता है। प्राकृतिक चिकित्सा में बीमार को स्वास्थ्य लाभ होता चला जाता है। बीच बीच में गम्भीर अवस्थाएं हो जाती हैं परन्तु उनको स्वास्थ्य विज्ञान के अनुसार निपटाया जाता है और उनको शमन करने का प्रयत्न नहीं किया जाता। प्रकृति शरीर से विष को बाहर निकालने का प्रयत्न करती है और जैसे जैसे ये प्रयत्न सफल होते हैं बीमार ठीक होता चला जाता है।

स्वास्थ्य की इच्छा करने वालों को मालूम होना चाहिए कि तात्कालिक आराम देने वाली दवाइयां बीमार को और ज़्यादा बिगाड़ती हैं और कई और बीमारियां लग जाती हैं और यही बीमारियां विषैली दवाइयों का अस्थायी प्रभाव होता है। यदि द्वि-विध फल विधि के नियम (Law of Dual Effects) को भली भांति समझ लिया जाय तभी लोग दवाइयों की निःसारता को अच्छी तरह समझ सकते हैं।

जो दवाइयों के विषय में ऊपर कहा गया है वह चाय, काफी, तम्बाकू जैसे उत्तेजक पेयों के विषय में भी ठीक है। उपभोक्ता ऐसा अनुभव करते हैं कि उन्हें आनन्द आ रहा है परन्तु अन्ततः इनका परिणाम यह होता है कि व्यक्ति की शक्ति क्षीण होती चली जाती है और उसके अंगों की कार्यक्षमता घटती चली जाती है और कुछ हालतों में शरीर के कुछ अंगों की रचना में भी परिवर्तन हो जाता है।

यह बात बिल्कुल तर्क संगत है कि जब तक कारण को ठीक नहीं किया जाता परिणाम ठीक नहीं हो लकता । दवाइयां केवल परिणाम को देखती हैं और उनके कारणों पर बिल्कुल ध्यान नहीं देती और यही कारण है कि वे सदा विफल हो रहती हैं । वाल्टेयर ने ठीक कहा है “ दवाइयां जिनके बारे में हमें बहुत कम जानकारी होती है अपने शरीर में डालते हैं जिसकी हमें और भी कम जानकारी होती है और शरीर पर इन दवाइयों के परिणाम के बारे में हमें बिल्कुल जानकारी नहीं होंगे । ” दवाइयों बहुत पुराने समय से चली आ रही हैं परन्तु पिछली एक शताब्दि में दवाइयों की संख्या और प्रयोग बहुत कुछ बढ़ गए हैं ।

एक निरपेक्ष व्यक्ति इस परिणाम पर पहुँचेगा कि इन असंख्य दवाइयों से मानव के स्वास्थ्य में सुधार नहीं हुआ है और न ही ये मानव को बीमारीयों से मुक्ति दिला पाई हैं । दवाइयों का प्रलोभन जितना भी हो दवाइयों का उपयोग विनाशकारी है और दवाइयों के तात्कालिक प्रभाव को देखकर बेवकूफ नहीं बनना चाहिए ।

भ्रान्त मानव

मानव ही एक ऐसा प्राणी है जिसे अपने अस्तित्व से सम्बद्ध तीन महत्वपूर्ण बातों के विषय में बहुत कम ज्ञान है । हम नहीं जानते कि संसार में हमारा जन्म क्यों हुआ है और कालपूर्व ही से बुढ़ापा आकर हमारी मृत्यु क्यों होती है । इन दो सीमाओं अर्थात् जन्म और मृत्यु के बीच हम अपने एक तिहाई जीवन में सोते ही रहते हैं । हम इसके कारण से भी अनभिज्ञ हैं ।

— दि लैंसेट, लन्दन

आंतों की शुद्धि-नियत समय पर क्यों और कैसे ?

[डॉ० जेस्से मर्सर गेहमन, एन. डी., एम. एन.]

बहुत कम लोग ऐसे होंगे जो आंतों को शुद्ध रखने के महत्त्व की नहीं जानते । पिछली कई दशाब्दियों से पत्र-पत्रिकाओं और रेडियो द्वारा आंतों को साफ रखने तथा नियत समय पर शौच जाने की आदत डालने के संबन्ध में इतने जोर-शोर से प्रचार किया गया है कि कुछ लोग तो यह मानने लग गये हैं कि शरीर से मल बाहर निकालने का एकमात्र नहीं तो प्रमुख मार्ग आंतों ही हैं ।

हम स्वीकार करते हैं कि इस रूप में आंतों का महत्त्व है, परन्तु उतना ही जितना शरीर से मल बाहर निकालनेवाले अन्य अंगों का—न उनसे कम, न अधिक । अतः, हमारी दृष्टि में, आंतों को अनुपात और आवश्यकता से अधिक महत्त्व देना उचित नहीं है ।

हमारी अन्य शारीरिक समस्याओं की भाँति, हमारी आंतों का साफ न रहना हमारी आधुनिक सभ्यता की देन है । इस समस्या का अस्तित्व उस समय तक नहीं था जब तक मनुष्य ने खान-पान और रहन-सहन की प्राकृतिक आदतों को छोड़ कर अप्राकृतिक आदतों को नहीं अपना लिया था ।

बहुत कम लोगों को इस विषय में सन्देह होगा कि आँतों के साफ़ न रहने की समस्या वास्तविक समस्या है ; सन्देह होगा तो उन्हीं लोगों को जो अधिक स्वाभाविक जीवन बिताने के कारण इस मुसीबत से अपेक्षाकृत मुक्त हैं ।

किन्हीं साधारण दस व्यक्तियों को ले लीजिए, उनमें से कम से कम $\frac{2}{3}$ की आँतें शिथिलतापूर्वक कार्य करती होंगी अथवा वे किसी न किसी रूप में कब्ज के रोगी होंगे । और ऐसा व्यक्ति तो शायद दस में से एक भी कठिनाई से मिलेगा जिसे अपने जीवन में कमी भी यह शिकायत न रही हो ।

यह स्थिति निस्सन्देह खेदपूर्ण है । परन्तु उतनी ही खेदपूर्ण त्वचा की निष्क्रियता भी है जिसका शिकार प्रायः प्रत्येक व्यक्ति है । इसी प्रकार अधिकांश लोग अपने फेफड़ों से काम नहीं लेते—लेते हैं तो केवल उतना जितना जीवित रहने मात्र के लिये आवश्यक है ।

आँतों की सफ़ाई की आवश्यकता की ओर अत्यधिक ध्यान शायद इसलिए जाता है कि उसका संबन्ध भोजन से मिलनेवाले स्वाद के साथ बहुत निकट का है, और भोजन का स्वाद कुछ इतना आकर्षक है कि उससे वंचित हो जाने की कल्पना मात्र से लोग भयभीत हो उठते हैं । अन्यथा, कोई कारण प्रतीत नहीं होता कि क्यों कब्ज को ही सुख का विनाशक और रोग का मूल कारण मान लिया जाय और उतने ही महत्त्व के अन्य मल-निष्कासक अंगों की निष्क्रियता के निवारण की चिंता न की जाय ।

शारीरिक रोगों में से एक कब्ज़ के निवारण के साधनों पर अमेरिका के लोग जितना धन व्यय करते हैं उतना किसी अन्य रोग के इलाज के लिए नहीं। अधिकांश लोगों का यह विश्वास है कि किसी भी प्रकार से यदि उनका पेट दिन में एक बार साफ़ हो जाय तो वे स्वस्थ हैं।

जिन लोगों का धँधा ही स्वास्थ्य के साधनों का निर्माण करना है उन्होंने जन-मानस में बैठे हुये इस विश्वास को पहचाना और इससे लाभ उठा कर ऐसे सहायक खाद्य और पेय तैयार कर डाले जो जगह-जगह पर विकनेवाली कब्ज़ की दवाओं की तुलना में तो निःसन्देह बहुत कम हानिकारक हैं, परन्तु उनका सेवन करते रहने से इतनी हानि तो अवश्य होती है कि कब्ज़ का रोगी अपने इस रोग के निवारण के लिये अपनी आदतों और जीवन-क्रम को सुधारने की अपनी जिम्मेदारी की ओर से उदासीन हो जाता है।

हमारा यह अनुभव है कि इन तथा-कथित स्वास्थ्य-सहायक साधनों का सेवन करनेवालों में से कुछ ऐसे व्यक्ति होते हैं जो कब्ज़ के भयङ्कर रूप से पीडित होते हैं। यदि वे कभी एक-दो दिन के लिये अपने इन प्रिय सहायक पदार्थों का सेवन न कर पायें तो उनकी आंतों की क्रियाशीलता कम होने लगती है और उन्हें शौच कठिनाई से और कम बार होने लगता है। यह परिवर्तित स्थिति प्रकृति द्वारा उनके रोग की सूचना होती है, परन्तु वे इसका दूसरा ही अर्थ लगाते हैं। वे समझते हैं कि जिन कब्ज़-निवारक पदार्थों का

वे सेवन करते आ रहे थे वे उनके लिये उपयोगी तथा आवश्यक हैं। उनके ध्यान में ही यह बात नहीं आती कि कब्ज से वास्तविक छुटकारा पाने के लिये अपनी खान-पान और रहन-सहन की आदतों को सुधारना उन पदार्थों के सेवन जितना ही या उससे भी अधिक महत्त्वपूर्ण है।

दवाओं से भिन्न जिन कब्ज-निवारक सर्व-प्रिय खाद्य और पेय पदार्थों की हमने ऊपर चर्चा की है उनमें से अधिकांश अनावश्यक हैं, तथा वे सच्चे अर्थों में प्रभावोत्पादक भी नहीं हैं। कब्ज को जड़ से उखाड़ने के लिये स्वास्थ्य-निर्माण के अनेक साधनों को समन्वित रूप से कार्यान्वित करना आवश्यक है। यह धैर्य के साथ और आग्रह पूर्वक इस मार्ग पर चला जाय तो सफलता अवश्य मिलती है। हमने अनेक बार देखा है कि सामान्य स्वास्थ्य को सुधारने के लिये सरल प्राकृतिक साधकों का अवलम्बन करने से ही कब्ज के पुराने रोगियों का रोग दूर होने लगता है।

इन प्राकृतिक साधनों में से निम्नलिखित का विशेष महत्त्व है—
(१) उचित शारीरिक व्यायाम ; (२) शुद्ध, स्वास्थ्यप्रद प्राकृतिक आहार ; तथा (३) बिना किसी दखलंदाजी के प्रकृति को अपने ढङ्ग से कार्य करने का मौका देना। (अर्थात् दवा आदि अप्राकृतिक साधनों का प्रयोग बिल्कुल न करना)।

जिन लोगों का जीवन स्वाभाविक और प्राकृतिक ढङ्ग से चलता है उन्हें अपनी आँतों को मल-निष्कासन के लिये प्रेरित करने के

लिये कोई कृत्रिम उपायों के अवलम्बन की आवश्यकता नहीं होती। प्राकृतिक साधनों में से विशेष महत्त्व खाद्य-पदार्थों के चुनाव, पकाने के ढङ्ग तथा उन पदार्थों के उचित मेल आदि का है। (कुछ पदार्थों का एक-साथ सेवन स्वास्थ्यप्रद होता है ; अन्य पदार्थों को मिला कर खाना स्वास्थ्य के लिये हानिकारक हो सकता है।)

यदि आहार के विषय में सावधानी और बुद्धिमत्ता से काम लिया जाय तो बहुत थोड़े समय में ही कब्जा का निवारण हो कर आँतों अपने कार्य को नियमित रूप से करने लग जाती हैं। उचित आहार का प्रभाव आँतों के कार्य पर आश्चर्यजनक होता है। इसके विपरीत, शेष सारी जीवन-चर्चा के स्वास्थ्य के अनुकूल रहने पर भी यदि आहार अनुचित ढङ्ग का हो तो बाकी किया-कराया सब निष्फल जा सकता है। आँतों की सफाई की दृष्टि से हमारा आहार किस प्रकार का होना चाहिये इस विषय पर कभी स्वतन्त्र रूप से प्रकाश डाला जायगा।

ठोस पदार्थों के सेवन के साथ-साथ प्रत्येक मनुष्य को जल पीने की भी आवश्यकता होती है। यह आवश्यकता शरीर की अवस्था और भोजन के प्रकार के अनुसार कम या अधिक हो सकती है। परन्तु ठोस पदार्थों के समान ही जल का भी प्रायः गलत ढङ्ग से उपयोग किया जाता है। इस दुरुपयोग का प्रमुख कारण लोगों को यह गलत धारणा है कि जल में सब कुछ अपने में घोल लेने की शक्ति है, अतः जितना अधिक जल पिया जाय उतना ही

स्वास्थ्य के लिये अच्छा है। इससे भी अधिक भ्रांत धारणा यह है कि हमारे शरीर का ६५ से ७० प्रतिशत जलीय है, अतः हमें प्यास लगे या न लगे, जल हमें खूब पीना चाहिये।

सब प्रकार के डाक्टर कब्ज के रोगियों को अधिक मात्रा में जल पीने की सलाह देकर भयानक भूल करते हैं और कर रहे हैं। इस रोग के रोगियों से एक प्रश्न तो डाक्टर लोग सदा यह पूछते हैं कि वे (रोगी) जल कितनी मात्रा में पीते हैं, और उनके उत्तर को सुन कर और अधिक मात्रा में जल पीना बता दिया जाता है। एक ऐसे अन्तर्राष्ट्रीय ख्यातिप्राप्त प्राकृतिक चिकित्सक को लेखक जानता है जो अपने रोगियों को यह कहना कभी नहीं भूलते कि जितना अधिक जल पी सको उतना पियो।

परन्तु शरीर की आवश्यकता से अधिक जल पीना उतना ही अप्राकृतिक और मूर्खतापूर्ण कार्य है जितना आवश्यकता से अधिक भोजन करना। दोनों दशाओं में शरीर पर व्यर्थ का बोझ पड़ता है। जल उसी समय पीना चाहिये जब उसकी आवश्यकता हो, और उस समय भी कुछ नियमों को ध्यान में रखकर ही उसका प्रयोग करना चाहिये।

स्वस्थ व्यक्ति को शरीर की आवश्यकता के अनुसार शौच जाने की आदत पड़ जाति है। जब मनुष्य प्राकृतिक जीवन बिताता था और उसका आहार प्राकृतिक होता था, वह अपनी शौच की

आवश्यकता को उसी प्रकार स्वाभाविक ढङ्ग से पूरा करता था जिस प्रकार भोजन की आवश्यकता को—अर्थात् वह भूख लगने पर खाता था और हाजत होने पर शौच जाता था । परन्तु आज का मनुष्य, जब प्रकृति की ओर से शौच जाने की माँग होती है, उस माँग की उपेक्षा कर देता है अथवा उसे कुछ देर के लिये रोके रखता है, क्योंकि वह इस कार्य की अपेक्षा जीवन के कुछ अन्य कार्यों को अधिक महत्त्वपूर्ण समझता है ।

आज के संसार में, जो व्यक्ति साधारण भोजन खाता है, उसे प्रतिदिन नियमपूर्वक एक बार शौच जाने की आदत तो अवश्य डाल ही लेनी चाहिये । दूसरे शब्दों में, इस कार्य के लिये एक निश्चित समय होना चाहिये । उसके अतिरिक्त भी जिस समय हाजत हो उसी समय तुरंत हमें शौच जाना चाहिये । आँतों के खाली होने की इच्छा का सब से अधिक संभावित समय है प्रातःकाल विस्तर से उठते ही, अथवा भोजन से पूर्व, अथवा शाम के समय । किसी दिन शौच जाने की इच्छा न भी हो, तो भी प्रतिदिन निर्धारित समय पर शौचालय में जाकर बैठने से उस समय शौच होने लगेगा और फिर यह आदत बन जायगी ।

नियमित रूप से शौच जाने की जिन दिनों में आदत डाली जा रही हो उन दिनों में और इस आदत के पक्का हो जाने के बाद भी यह एक नियम हो जाना चाहिये कि जब शौच के लिये बैठा जाय तो मन में केवल यही विचार रहे कि हम अपनी आँतों को

अपने आपको खाली करने का अवसर दे रहे हैं। उस समय समाचार-पत्र का पढ़ना अथवा किसी अन्य बात में मन को लगाना उचित नहीं है। उस समय मल-निष्कासन के लिये आँतों पर अत्यधिक दबाव भी नहीं डालना चाहिये। आँतों को अपना कार्य करने का अभ्यास डालने के लिये प्रतिदिन नियत समय पाँच से सात मिनट तक शौचालय में बैठना चाहिये। यदि आरंभिक दिनों में इतनी देर बैठने पर भी शौच न हो निराश होने की आवश्यकता नहीं। इस अभ्यास को जारी रखने से शीघ्र ही इसका सन्तोषजनक प्रभाव दिखाई पड़ेगा।

कुछ हालतों में, जब पेट की पेशियों में अत्यधिक शिथिलता आ गयी हो, आरंभ में थोड़ा प्रयत्न करना शायद आवश्यक हो। मान लो आप कुछ मिनट तक शौचालय में बैठे। पेट की सफाई आवश्यक है और उसकी इच्छा भी है, परन्तु गतिशीलता दिखाई नहीं पड़ती। ऐसी अवस्था में हमारा सुझाव है कि आप एनेमा-यन्त्र के अग्र-भाग को एक इंच तक गुदा-द्वारा में ले जाएँ। अंदर ले जाने से पूर्व उस पर थोड़ा शुद्ध तेल लगा लें। फिर उसे एक तरफ़ को दबा कर गुदा-द्वारा के अंदर इर्द-गिर्द घुमाएँ। इससे मल का निकलना आरंभ होने में कुछ सहायता होगी।

[नोट : इसके पश्चात् डॉ. गेहमन ने एनेमा-प्रयोग की विधि बताई है। “लाइफ-नैचुरल” के अधिकांश पाठकों को यह बताने की विशेष आवश्यकता नहीं कि एनेमा का प्रयोग किस प्रकार करना

चाहिये । 'प्रेक्टिकल नेचर क्योर' अथवा उसके हिंदी रूपान्तर 'स्वाधीन स्वास्थ्य महाविद्या' में अहिंसक एनेमा की जो विधि वर्णित है उसे काम में लाना चाहिये ।]

हम यहाँ इस बात को भी स्पष्ट कर देना चाहते हैं कि कब्ज का रोगी भोजन-सुधार तथा प्राकृतिक जीवन के अन्य अंगों की ओर उचित ध्यान देते हुये, उसके साथ ही एनेमा का अहिंसक ढङ्ग से प्रयोग करता रहे तो उसे न केवल इससे हानि नहीं होगी बल्कि उसकी आंतों की मल-निष्कासन की स्वाभाविक शक्ति बढेगी । हाँ, डॉ. गेहमन के इस मत से हम पूर्णतया सहमत हैं कि एनेमा का प्रयोग भी, चाहे उसे कितना भी हानिरहित क्यों न बना दिया जाय, बाह्य सहायता मात्र है । जब और जब तक आवश्यक हो तब और तब तक ही उसका प्रयोग होना चाहिये । अपने खान-पान और अन्य आदतों को न सुधार कर केवल एनेमा लेते रहना प्राकृतिक नहीं है और हम भी इसका समर्थन नहीं करते । कब्ज के रोगी को अपनी जीवन-चर्या को ठीक बना कर अपनी आंतों की खोई हुई शक्ति को पुनः प्राप्त कर लेना चाहिये जिससे शौच नियत समय पर आपसे आप होने लगे । — संपादक]

रोग-चिकित्सा

दवाइयों पर आधारित चिकित्सा प्रणालियाँ वास्तव में रोग की अवस्थाओं या उसके लक्षणों का ही वर्गीकरण करने का प्रयत्न करती हैं । इस दृष्टी से वह रोग निवारण में असफल हो सिद्ध हो सकती हैं । — डा. आई. जेनिंगज़, एम. डी.

विचारशीलों के लिए विचारणीय बात

कोई भी मूल्यवान् वस्तु काफ़ी कष्ट उठाए बिना उपलब्ध नहीं हो सकती। कोई भी चिरस्थायी आदर्श घोर परिश्रम और खून-पसीना ए किये बिना प्राप्त नहीं हो सकता। पौधे की उत्पत्ति के लिए बीज फटकर अपने अस्तित्व को मिटा देता है। मधुर फल की उत्पत्ति के लिए पुष्प अपना बलिदान कर देता है। भट्टी में तपकर ही सोना धातु से निकलता है। इसी प्रकार जिज्ञासु को सन्त सिद्धि का मूल्य उस अंतरिम अवधि में चुकाना होता है जो उसे सूनेपन एकान्तवास और संघर्ष पूर्ण व्यवस्था में व्यतीत करनी पड़ती है।

— श्री स्वामी चिदानन्द सरस्वती

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मुझे कदापि यह विश्वास नहीं हो सकता कि इस संसार में कोई जाति भौतिकवादि होकर भी महान् हो सकती है। मेरी धारणा है कि एशिया की कोई भी जाति पूर्णतः भौतिकवादि नहीं हो सकती। इसके नीले अनन्त आकाश, इसके तीव्र सूर्य की चकाचौंध, इसकी रात की मूक गहराई और इसकी विभिन्न ऋतुओं के वैभव से हमें कुछ ऐसी विचित्र प्रेरणा मिलती है जिससे हमें अपने आन्तरिक अस्तित्व की मृदु ध्वनि का आभास मिलता है। मुझे दृढ़ विश्वास है कि आप इस संगीत से वहरे नहीं हैं।

— रवीन्द्र नाथ ठाकुर

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Address for telegram : Sanatorium, Ganeshnagar,
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OVERCOMING TENSION THE NATURAL WAY

One of the most common problem faced by humanity to-day is tension. As living becomes more and more complicated, tension is built up by large numbers of individuals.

It is not that tension is built up only by persons who are overworked. In quite a good number of cases, men who do the least and have the greatest amount of leisure perhaps suffer far more from tension. In quite a few cases tension becomes an established habit and the individuals who are so affected develop a very peculiar mental attitude which makes it difficult for them to look at anything, even the simplest of problems, with any degree of optimism. Imagining doom all the time and suspecting everyone in the environment, such unfortunate individuals go on developing more and more tension all the time. While the symptoms experienced by the sufferer from tension are fairly well known, almost every sufferer is treated wrongly with an eye only on symptomatic relief. This wrong approach naturally leads the sufferers on to more and more complications in course of time.

We shall now outline some of the common causes of tension and also indicate simple and natural methods to overcome tension.

Tension may be either muscular and/or mental or nervous. Overwork at the physical level, especially where the individual has been unaccustomed to it,

might produce temporary muscular tension. This could be set right by giving rest to the individual concerned. The fact to be noted here is that the weaker the musculature, the more tendency there is to develop tension. As every individual will be called upon to do some extraordinary physical work at some time or the other, it would be advisable to follow Natural Hygiene and to build up the musculature so that one could always have a little extra power that could carry him through an emergency.

Muscles could be built up by ensuring proper nutrition and by regularity in progressive educational exercises. The time devoted to the building of the musculature need not be considered a waste as, with extra energy all the time, it will be very easy for the concerned individual to go through his routine task of life with ease. Such an individual will not feel tired or exhausted at the end of the day. Even when he has to do something extraordinary, the reserve power in his muscles will help him to go through the emergent situation with cheer.

Now we shall deal with nervous tension and its causes. If the nerves are weak in structure, they would be prone to develop tension more easily. Hence it is necessary to see that at the physical level the integrity of the nerve structure is maintained at the highest possible level. This would naturally mean that all enervating habits will have to be given up by the individual and he should ensure correct nutrition* and

* For an exhaustive treatment of the subject, the reader is requested to go through the Chapters 'The Fivefold Food', 'Food For Health' and 'Universal Medicines' in *Practical Nature-Cure* by Sri K. Lakshmana Sarma (Tenth Edition)

maintain poise as far as possible. The weaker the structure of the nerves the more necessary it will be to reduce the internal and external work and to observe ****Vital Economy.** The weak nerve structure becomes weaker and weaker if it is subjected to overwork and devitalising foods. The person who has weak nerves should not eat the so-called nourishing but heavy foods, most of which belong to the negative category and which could not even be digested by him. It will be ideal if the concerned individual lives on predominantly positive foods, mostly vegetables and fruits; a part of these could be taken raw and the rest taken conservatively cooked, without condiments and spices. The food must be chewed thoroughly and enough attention should be paid to quality. *****Abstemiousness** in consuming even vegetables and fruits is very important. If the condition is not very bad, a small

****For an understanding of 'Vital Economy'** the reader may go through the Chapters entitled 'Vital Economy', 'Fasting' 'Contenance' and 'Sleep and Relaxation' in Practical Nature-Cure.

***** An incident is worth quoting here.** Back in the year 1958, Sri K. Lakshmana Sarma was at New Delhi to conduct a Nature Cure Training Camp. This camp was attended by quite a good number of Candidates. One of them was short statured and almost everyone used to call him Vamana Swami. At the time he joined the Camp, Vamana Swami was having certain physical complaints of a chronic nature. He did not understand the principle of Vital Economy and he thought that all that was needed to recover health was to consume as large a quantity of vegetables and fruits as possible. His logic was simple: 'If a certain quantity of vegetables and fruits would supply a certain amount of vitamins and mineral salts and help the system to recover health, four or five times that quantity consumed should benefit the system 400 or 500 percent'. In spite of the friendly warning administered

quantity of unrefined cereals may be consumed. Refined starches are predominantly acidic and are bad for health.

All denatured and devitalised foods are bad even for a healthy individual. One with weak nerves should completely keep himself away from such foods. Bearing the above points in mind, a sensible diet could be chalked out by an individual to suit his needs and to improve the nerve tone. Along with this the individual concerned could take, with great advantage, sun-baths, spinal bath, *Pranayama* in the non-violent way and some mild exercises.

The methods outlined above would no doubt help an individual to build himself up at the bodily level. But one should not overlook the fact that many people develop nervous tension *via* the mental way. In such cases the causes of tension must be found out and sensible methods of mindculture adopted to overcome tension. Use of tranquillizers or sedatives or of any other drugs in any form should be taboo in cases of tension. We should now explain some of the common causes of tension at the psychological level and detail the method as to how the individual could be helped to overcome tension.

to him by Sri K. Lakshmana Sarma and by the fellow campers, Vamana Swami ate literally like a Bheema. All the other campers ate abstemiously. When the Camp came to a close at the end of four weeks, all the other campers had recovered health to a very great extent. Vamana Swami however was a picture of misery—his troubles had grown in immensity. Had he only followed the sagacious advice of Sri K. Lakshmana Sarma in the matter of abstemious eating, he too could have benefited a lot. Vegetables and fruits are no doubt positive foods, but where abstemiousness is not followed and where they are eaten in too much of a quantity, there will be no benefit.

—Editor, The Life Natural.

Tension is caused by emotional maladjustment. If any individual is emotionally maladjusted to his environment, this very thing might progressively build up tension within him.

The emotionally maladjusted individual should be helped by his friends and well-wishers to adjust himself realistically to the environment. All situations which give place to misunderstanding and emotional conflicts with the people around either at home or outside should be avoided. It would be ideal if the sufferer could be made to realise in a sympathetic way that he should change his approach to the people around. He should be helped to establish a new kind of relationship—a relationship wherein frankness and truth would be the guiding factors. The sufferer may be made to understand that once the people around him come to know that he is frank and truthful, all misunderstandings will vanish into thin air. The cold-war attitude that we find to-day in many homes wherein every member of a family is acting with the greatest possible reservation with every other is very harmful to health. Such an atmosphere will be nerve-wrecking to everyone concerned. Even where there are differences of opinion among members of a family, each one must be enabled to see the other's viewpoint and should have the generosity enough to agree to differ without any misunderstanding, illwill or hatred. It is only a person whose heart flows with love who can really be frank in his relationship with others. As his words and his actions spring from love, he would be able to impress the correctness of his stand even where he differs from the people surrounding him. In such cases there can be no misunderstanding whatever.

We are convinced that once this new kind of relationship is established with the people around,

the sufferer will find a vast difference in the environment and this changed atmosphere will help him to relax spontaneously.

The next step in reducing tension is to cultivate the art of forgiveness. Where an individual is frank towards everyone around him, no one will normally hide anything from him. If forgiveness is combined with frankness, there could be no tension at all in the atmosphere. Forgiveness ennoble both the forgiver and the forgiven. It establishes a new kind of relationship among people and while those who are forgiven are also helped greatly, those who forgive benefit to the maximum.

It is therefore desirable that in order not to build up tension, one should not adopt a legalistic or a mechanical attitude towards the people around him. In fact, such an attitude, though it might look like enforcing discipline, might ultimately end in more and more social bitterness. Those who adopt this kind of attitude may not be able to succeed in reforming the people around them and such failure on their part might affect them also more and more mentally.

The next step in reducing tension is for the individual to like his work. Most people in the modern world, unfortunately, dislike all forms of physical work. This attitude makes them lazy and weakens their muscles considerably. The blood circulation too becomes sluggish and in such cases the people concerned develop tension very easily. Physical activity is a basic need of living and, indulged to the permissible extent, it could very well build up health and personality. So the sufferer is advised to start doing some physical work every day to the extent his

level of health allows it. This itself will go a long way in reducing tension. If the type of work that is to be done is what is generally termed as mental work, the patient should start liking his work. He should put his heart and soul in the work and should try to experience joy out of the work done. It is the lack of this constructive attitude towards work which makes the daily job boring, uninteresting and deadening in very many cases. Work rightly done cannot tax or tense an individual to any extent. Work done constructively will rather enrich the personality of the individual and increase his utility to himself and to the society around him.

Let it be noted that tension is built up not by the work *per se* but by disliking the work and yet doing it almost in the manner in which a prisoner does his work at the command of a jailor.

What is advocated above should not be interpreted to mean that the individual could go on exerting himself to the point of exhaustion. Rest and relaxation are as much basic needs of living as work. There are very many methods of relaxation and the individual concerned can take to any one or more of them. Prayer done rightly will perhaps be the most ideal method of relaxation. In this, one can completely lose oneself in the Almighty and can cut oneself off from the past and the future. The mind could become still and the stillness of mind could bestow the greatest bliss to the individual.

Life has always been and will continue to be a mixture of *dwandwas* or dualities. One should know how to take life sportively and not get depressed when faced with failure or some such disheartening situation. If a man knows the path of prayer, that very thing

will give him strength enough to face such situations calmly and to overcome them. Succumbing to depression will rather weaken the individual and add to tension in the organism. Prayer has a great health-value for the individual. A man of prayer knows that he need never mentally be upset for the Divine Grace is ever with him. He remembers the great Saying of th Geeta: “न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति” which means that the person who follows the path of virtue knows no downfall or temptation. With his firm faith in this Declaration, the devotee progresses without any tension arising even in the worst possible situations.

In Natural Hygiene we recommend an integrated approach for building up health and what we have briefly presented above is based upon this approach. We believe that it is possible to live even in the modern world without any tension whatever, provided one lives the Hygienic Way. To such a one there is no need for any kind of poisons, stimulants, tranquillizers, etc.

Tranquillity cannot be conferred on anyone. Poisons, by whatever name they are known, can only weaken the nervous system more and more and make life more and more miserable. Let this truth be known and broadcast all the world over to the suffering humanity.

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THE GREATEST WONDER

The Free Press Journal, Bombay, in its issue dated 30th September, 1967, reported as follows :—

Buenos Aires, Sept. 29 (AFP): A patient walked into a hospital here to have a corn on his foot removed—and ended up in a ward with a leg in plaster, an immobilised arm, and tubes in his stomach, windpipe and pericardium.

The corn is still on his foot.

The trouble began when he asked for general anaesthesia for the corn removal, since he feared pain.

But the anaesthesia stopped his heart, and to massage it back to life, the surgeons had to cut open his chest. Unfortunately, the oxygen apparatus used for his revival was faulty and his abdomen started distending. The surgeons went back to work.

Later, the stretcher-bearers were careless, they dropped him on the stairs—the lift was out of order—fracturing a thigh bone and collar bone and causing respiratory failure.

Back in the operation theatre, the surgeons had to perform a tracheotomy* to revive him.

The latest craze in the newspapers is the transplantations of the heart, the kidney, etc.

People read such news with awe and wonder. What is it that has caused the need for the transplantation? No one puts this question. It is in one word, the physician's failure to confer health on his

*Tracheotomy—the operation of the opening of the trachea.

patient that had landed him with a bad heart. The surgeon comes to the rescue. The system gets a big name and an astonishment.

But most of the cases of transplantations have ended in the death of the patient, perhaps much earlier than it would have been had they been left alone with their original hearts.

Dr. Blaiberg, who is said to be the lone and longest surviving heart transplant patient, is not also having any steady progress. His liver had a serious upset and then the lung. No one knows which other organ will refuse to match with the new set up.

It is an idiotic system that takes it that any organ has an individual existence in the body. Each one is a part of the healthy or sickly body. Only, the sickness is manifest, that we could recognise the bad condition of the body, in any one or more of them.

The physician starts meddling even after the transplantation. His disproved theories of strength from food is the cause of further mischief. Feeding with highly nutritious foods more number of times and in larger quantities, not caring for the patient's capacity to digest, assimilate and eliminate the wastes. The wastes not eliminated are supposed to have been nourishment assimilated. The principle of Vital Economy is not known to them. But Nature's Laws operate whether one knows them or not.

What disease has a drug-doctor ever cured? Most people know that the answer is an absolute zero. Many are themselves example of simple, acute troubles suppressed and turned into chronic patients living in the company of sickness and suffering, growing faster than they grow old.

But still, the respect for a medical man is not going low. If a case made worse by years of allopathic treatment comes to a Natural Hygienist as a last resort and the latter has also given the warning that the case is very bad and that through his treatment the most that could be expected is only a comparatively peaceful death, the people around prefer to shift back to that same allopathic treatment after a trial of Nature-Cure. The allopath is also in the same position. But he declares that the starvation under Natural treatment was the cause of all the danger. And death is made more painful by such a return.

A blind man might fall into an open well. It is not his fault. He deserves pity. But people who have eyes, if they prefer to close them and fall into the well, there can be no reason to pity them.

The Pancha-Pandavas were in exile in the forest. One day, they felt very thirsty. They walked long and found at last at a distance a cluster of green trees, indicative of the presence of water there. One of the brothers went, the others waited that he would quench his thirst and return with water for the others. But he did not, so the next of the five brothers went. The same was the result. Thus, since none of his four younger brothers returned, it was the turn of the eldest brother, Yudhishtira. He went and wanted to quench his thirst in the pond there. A voice stopped him and warned him not to touch the water until he had successfully answered all his questions. One of the questions was as to what was the greatest wonder in the world. The answer is contained in the following sloka, which means that they see day and night that people reach the land of Yama (Death), and still the rest expect themselves to be permanent (residents of the Earth), what more can be a greater wonder?

QUESTION AND ANSWERS

SLEEP, FOOD AND ENERGY

Question: You say that the body is recharged with energy during sleep. You also say that food taxes vitality and that food is not the source of vitality. My experience, as well as the experience of many of my friends, seems however to be very much different. When we get up in the mornings from our beds, we do not at all feel energetic but feel tired, there seems to be very little energy in the body. We have actually to activate ourselves little by little in the course of the day and, as the day advances, we feel energetic in the evenings. We feel that this is due to energy imparted

अहोरात्राणि भूतानि गच्छन्ति यमसादनम् ।

शेषा स्थावरं हच्छन्ति आश्रयं किमतः परम् ॥

Similarly, people suffer and suffer at the hands of the drug-doctors, progress from simple acute to chronic and thence to degeneracy diseases, and are yet after the 'doctor'.

But how can we blame the drug-doctors alone. Even the so-called naturopaths are also after most of the allopathic ways of symptomatic treatments, depending upon clinical tests, like the pulse, blood-pressure, composition of the urine, blood, sputum temperature, faeces, etc., etc. They forget that all that are temporary and changing symptoms, often come only to go. Symptomatic treatments often confirm them.

When will Natural Hygienists open their eyes to Truth, understand the Laws of Nature and try to listen to the voice of Life and respect Life as a thing far beyond their complete perception ?

to the system by the foods eaten during the day. We do not feel energetic in the mornings and we do not therefore, subscribe to your theory that the body is recharged with energy during sleep. If food is a tax on vitality, as you maintain, we should feel weaker in the evenings. This also is not the case. Here too you seem to be wrong. Can you explain the matter fully so that our ideas become clearer?

Answer: Your question can be summed up in three sentences. "Sleep is perhaps unnecessary as it does not refresh us. Food gives all the energy needed by us. Can't we therefore feed ourselves to the desired extent and do away with sleep which seems to be a waste of time?"

If I have summed up your question correctly, I would only tell you straightaway to try not to sleep for a few days and depend on the foods which you consider to be the source of your energy. I am sure that you will never try this dangerous experiment of doing away with sleep as you, even while arguing that sleep is not necessary, know that sleeplessness will literally drive you to madness. Whether your sleep is at present sound or not, you derive some benefit by it; if you do not sleep even to the extent you can, you would lose the health that you possess now.

You seem to argue, as some others do, that you feel weak in the morning and strong in the evenings and that the increased energy felt in the evenings is directly due to the intake of food during the day. This apparent feeling of energy in the evenings and your relating it to the intake of foods in the day apparently fits in with the calory theory. Let me explain why this happens and how your interpretation is wrong.

It is a fact that all people do not feel refreshed to the same extent by the same quantum of sleep. Perhaps you are not feeling refreshed in the morning after sleep due to the fact that your sleep is not sound.

Those who go to bed with a tense mind or in a completely exhausted state do not feel refreshed in the mornings. On the other hand, those who go to bed with a relaxed mind and with a body which has not been unduly taxed, feel completely fit in the mornings.

Again, those who go to bed with an overfull stomach do not feel refreshed in the mornings. On the other hand, those who eat very moderately at night and go to bed about two hours thereafter enjoy their sleep very well and they feel completely refreshed in the mornings.

Those who suffer from some kind of conscience distress (by this term I mean that they feel sorry for having duped or deceived someone during the day or not having discharged their duties properly etc.) do not sleep well and hence when they get up from their bed in the mornings they feel rather weak. On the other hand, those who go to bed with a sense of fulfilment after having discharged all their duties satisfactorily, those who go to bed cheerfully without any feeling of anger, resentment or any other similar emotion towards anyone, sleep soundly and get up in the mornings thoroughly refreshed. Those who idle away their times and energy in the day cannot obviously feel that pleasant sense of fatigue late in the evenings which is very necessary to enable a person to enjoy sound sleep. Nor can such people feel any sense of joy in their minds which also is a precondition for perfect sleep. Hence such people have only light sleep. No wonder that when they get up they feel lack of

energy. On the other hand, those who utilise all their available time and energies in the most constructive way possible, not only do feel a sense of happiness, a sense of self-fulfilment at the time of going to bed but also have a pleasant sense of fatigue that make them slip into sleep the moment they lie on their beds. When such people get up in the early mornings they feel themselves thoroughly refreshed.

Again, those who are mentally excited or mentally depressed, cannot sleep well soundly. Such people too would feel weak and exhausted in the mornings. Those that know the art of keeping the mind calm sleep well and in them energy is recharged fully during sleep.

Few are those who understand the nature and purpose of disease correctly. Man by and large does not want to undergo any kind of suffering and when he falls ill he finds it difficult to sleep because he imagines all kinds of things that might in his view happen to him out of his existing illness. Again, some kind of acute discomfort or pain in the body is inevitable in acute diseases and with such a discomfort or pain it is not also possible to sleep soundly. What little sleep they have is superficial and when they get up in the mornings they do feel weak and exhausted. On the other hand, those who enjoy good health and are thus free from any kind of discomfort—physical or mental—enjoy their sleep fully and such ones experience a sense of extraordinary vigour and energy on getting up early in the morning.

To sum up, the body can be recharged to the fullest possible extent with energy during sleep only when:

2—June-July, 68.

- (i) the individual concerned is relaxed in body and in mind at the time of going to bed or is, at any rate, free from any kind of oppressing mental tension.
- (ii) the individual concerned does not overeat at night and does not go to bed immediately after eating even a moderate meal ;
- (iii) the individual concerned has spent his time and energy during the preceding 12 to 15 hours in the most constructive way and has derived therefrom a sense of satisfaction and happiness at having been able to do his allotted work;
- (iv) the individual concerned is free from feelings of mental and physical discomfort when going to sleep;
- (v) the individual is not suffering from any acute disease with painful symptoms;
- (vi) the individual is not mentally excited or depressed at the time of going to sleep.

So anyone feeling weak early in the mornings on getting up from bed has to find out for himself as to what in his case are the factors that impede the recharging of his system with energy during sleep. If such factors are found out and are removed fundamentally, the individual could start sleeping better and then he will find out the difference. It is not the quantity of sleep that matters, it is rather the quality. The quality of sleep or the soundness of sleep can improve only when the conditions above mentioned are satisfied. 'Deserve before you desire' is true of many things in the world, but it is most true in the case of sleep. The more one attempts to sleep, the

more sleep will evade him. One has simply to slip into sleep, almost without his own knowing it and this could be possible only when the general health level of the man is good. As you may well know, it is always possible to improve the general health level of the body and the mind by adoption of Nature Cure methods. Other symptomatic remedies bandied about by advertisers among the public can never help in such circumstances.

Now I shall deal with the other aspect of the problem. You say that you feel stronger in the evenings and you attribute this to the consumption of food during the day. Perhaps you take the conventional type of foods in the conventional way and you also consume some stimulants like tea and coffee daily. It is a fact perhaps very little realised that the conventional type of foods contain plenty of condiments and spices, fried stuff, salt, etc. All these have a stimulating effect upon the mucous membranes of the digestive canal. Again, the taking in of coffee and tea or for that matter other stimulants containing poisons in mild doses, (e. g. caffeine, nicotine, etc.) also stimulates the nervous system. The so called strength that you seem to feel more and more as the day progresses is only due to the continuous stimulation that you subject yourself to in the day. The nervous system is forced into activity and this gives a false sense of energy. This is deceptive to use the mildest of terms. In reality, when you stimulate yourself, you are wasting more and more of vital energy from the vital reserve. If every day the foods that you consume are making you feel energetic, you should be able to sleep better and better as time goes by and your general health level also should be going up. The fact is unfortunately otherwise, as you might well know for yourself. The reason why you feel weak in the morning

is that your body is recharged with very little energy during sleep, for the reasons which you have to find out for yourself in the light of the facts earlier stated. The apparent feeling of strength experienced by you in the evenings is deceptive. It is actually the energy spent from out of your vital reserve. Foods cannot give you any energy whatever. Energy is something fundamental to the organism. While right feeding to the right extent will give the system material for repair of cells and tissues and with a proper structure you will then be able to manifest your energy, you should not think that food gives you energy. Wrong feeding cannot supply the body even with the material needed for the repair of cells and tissues and hence in such cases the structural integrity is affected. It is this affectation of the structural integrity that makes it difficult for the vital energy to manifest itself through it and there is the reason why and how wrong feeding results in weakness. Wrong feeding leads on to indigestion and the system has to waste a lot of its energy in dealing with, in counteracting, all the developments of indigestion.

Remember that digestion is vital action and no such action can be performed without a corresponding expenditure of energy. If the system is healthy, you will be able to digest foods with the least expenditure of energy. If the system is unhealthy, and if to add to its troubles you take the wrong type of foods or you commit other dietetic errors, you will simply be wasting your energies in dealing with unwanted foods. And this would mean in simple terms that you will be weakening yourself day by day. If food is taken sensibly, it will no doubt benefit you inasmuch as the material (e. g. amino acids, vitamins, mineral salts, sugar, etc.) contained in it will become available to the body on its being digested. But you should remember that diges-

tion being vital action, your prana shakti will have to act upon the food and in this process the prana shakti or vitality is expended to some extent. How much of it is expended will depend upon various factors. Those who eat negative foods and commit other dietetic errors do waste a lot of their vitality. But even healthy people eating positive foods strictly in accordance with the law of vital economy have to spend a little of their vitality every day in digesting and assimilating their food. Hence it is that we say that food is a tax on vitality.

If what has been stated above is understood properly, then no one will overeat without hunger or eat de-vitalised and denatured foods.

How the body is recharged with energy during the sleep will ever remain a mystery. But observations made by sane men through the ages has given us some yardstick to go by. We now know fairly clearly the conditions in which alone the body could be fully and satisfactorily recharged with energy during sleep and we also know the conditions in which the body cannot be so recharged with energy. I have earlier tried to explain the conditions wherein with the minimum of sleep (in terms of hours) one could feel refreshed to the maximum extent. It is now upto you to diagnose yourself and to remove the inhibiting factors. Finally, if during the day you could reform your eating habits on nature cure lines, you could also start sleeping better.

—S. Sawminathan

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Diabetes, Its Natural Cure

(S. Swaminathan, 24 Outram Square; New Delhi-1)

THE MEDICAL ADMISSION

It is claimed in medical text books that hundreds of thousands of diabetics continue to live with the help of insulin, without which they would have died very much earlier, that insulin enables "the diabetic to eat the good, wholesome food he requires for nutrition". Diabetics are actually encouraged to take to the insulin habit; they are told that its self administration with a hypodermic syringe and needle "is no more burdensome and takes no more time than brushing the teeth, nor is it more painful if properly performed".

"Insulin saves you, but cannot cure you. By administration of insulin, you can continue to live as before with, of course, certain discomforts, but more cannot be promised. But research is continuing, and we hope one day to place before the people increasingly efficient measures for combating diabetes"—this is the medical admission (and hope)!

INSULIN HELPS WRONG LIVING and WORSENS THE CONDITION

The writer has come across numerous cases of diabetics whose condition had been steadily worsened by this symptomatic treatment. *Symptomatic treatment never cures; it can, and does, worsen the condition as the weeks and months roll by.* Insulin or its successors (whatever they may be) cannot be a substitute for hygienic living, which alone will have the needed biological rest to the organism to enable it to return to normality, to health. By enabling the patient "to eat the good wholesome food that he requires for nutrition", insulin really helps him to continue the wrong

Diabetes, Its Natural Cure

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living, the indulgence in incorrect nutrition, which had caused the diabetic condition and which will worsen that condition, if continued.

WHAT MATTERS REALLY

In modern days too much stress is put on nutrition. But one fundamental fact is forgotten, that nutrition will be useless if it is forced upon a system, whose assimilative capacity is, for some reason or other, low. As was aptly remarked by an author :

“It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous. These are very plain and important truths; too little heeded by gluttons, spendthrifts, and hypocrites”.

WHAT IS DIABETES ?

Diabetes is considered to be a condition commonly dependent for the most part on an insufficient supply of insulin, whereby assimilation of not only starches and sugars but also proteins and fats is reduced considerably. The storage of sugar in the liver is inhibited, the formation of sugar by the liver is accelerated and the utilization of sugar by the tissues is depressed. Ordinarily, when starches are digested, the blood carries the resultant glucose (sugar) to the liver and only a small amount of sugar is allowed to remain in the blood. In a diabetic condition, more than the proper amount of sugar remains in the blood (due to faulty assimilation of food). In such a state, the kidneys overwork in an effort to get rid of as much of the excess as they can by excreting it through the urine.

NOT PANCREAS ALONE

Though the condition known as diabetes is ascribed mainly to a faulty functioning of certain groups of cells—known as the islands of Langerhans—in the pancreas, it is not proper to hold that only the pancreas is at fault or have become inefficient, while all the rest of the digestive system is sound. It is this faulty notion that makes many diabetics indulge in their usual foods with of course, little sugar or starch. Natural hygienists view diabetes as due to imperfect assimilation brought about by a depressed tone of the entire digestive system, with enervation in the background. This comes about by incorrect nutrition and violation of the Law of Vital Economy persistently repeated for a long time. Previous drugging does contribute its mite in weakening the digestive system and comes in for its due share of blame.

IS DIABETES INCURABLE?

The condition is regarded as incurable, insulin being admittedly only a palliative. In such a condition, the medical advice is to eschew even sweet fruits as they contain sugar!

Diabetes is certainly curable the hygienic way. The first prerequisite is that the administration of insulin (and any other symptomatic treatment taken along with it or in place of it) should be stopped. The non-violent enema, taken once a day, a spinal bath or two daily, positive diet in moderate ration once or twice daily, occasional fasting for short spells—these should enable the patient to recover his health in the quickest possible time, along with other measures of health-recovery.

CASE HISTORIES

The following case histories would show how easy it is to adopt the hygienic life and to cure the diabetic condition. It is often seen that the patient has other complaints also. As in the mode of life recommended by Natural Hygiene, health-culture is the sole aim (with due regard to the principles of Vital Economy and Non-violence), the patient gets redically cured of not only his diabetic condition but of his other types of disease too.

Mr. A. D., a businessman in Delhi, was having diabetes. His eye-sight was poor. Towards the middle of July, 1954, he began living the Life Natural, in other words, he adopted positive dieting, vital economy, pranayama (for a few minutes daily) etc. At that time, he was aged 54. He took the non-violent enema for the first three weeks and later, he was taking it about once a week or so. He was also regular in his spinal bath daily. The moment he decided to follow the Life Natural, he stopped the administration of insulin. In about ten weeks' time, his digestive system had become normal. He was no more constipated, he began to experience good hunger and he was feeling active. He continued to live the Life Natural and is still doing so. He was wearing glasses before; but with the adoption of the Natural methods suggested in Kamesvara Sarma's *Natural Cure of Eye-Defects*, his vision was restored to normality.

Mr. H. of Gwalior, aged about 45 or 50, came to me. At the time he came to me, he was having daily administration of insulin into the system. He himself admitted that he was tired of the daily 'puncture'. I persuaded him to adopt positive dieting (with due regard to Vital Economy.) At my suggestion,

he commenced having early morning walks on grassy lawns, barefooted. Pranayama was being done non-violently during these walks. The first four weeks or so, he was living only on a diet of vegetables and fruits (sweet fruits not excluded.) At a very early stage of the treatment, that is within a few days of his commencing the treatment, he wrote to me saying that all his friends were complaining that he was growing weaker and weaker. I, however, pointed out to him that there was a lot of difference between *feeling* weak and *looking* weak. By a little reduction in weight, the patient himself would be feeling better and lighter, while the others might be tempted to remark that he was becoming weaker and weaker. When this was pointed out to him, he understood the position. He was not in fact feeling weaker; he was feeling stronger. Within four weeks he had improved considerably.

CAUSES OF DIABETES

What are the causes of diabetes? Medical science does not know. This is what Dr. Clark-Kennedy, F. R. C. P., says:

"...But why do some people stop making it (insulin) like this, sometimes in quite early life, and get diabetes? To that question we have no inkling of and answer yet. Although diabetes mellitus was recognised and described by Hippocrates in the fifth century B. C., we are still completely ignorant as to its cause! Further, there are no visible changes in the pancreas, or, apart from general wasting, in any other part of the body after death."

To the discerning mind, however, it should be obvious that diabetes is due to imperfect assimilation brought about by a depressed tone of the entire digestive system (not only of the pancreas), with enervation in

the background; that this comes about by incorrect nutrition and repeated violation of the laws of Vital Economy; and that previous drugging does contribute its mite in weakening the digestive system and comes in for its share of the blame.

A person whose nervous system is healthy, who has no enervating habits and whose powers of digestion and assimilation are quite normal, cannot obviously develop the symptoms associated with diabetes. So, all that needs to be understood is what weakens the nervous system, what weakens the powers of digestion and assimilation. This needs no great argument. The bland truth is that it is the unhygienic way of living (in its totality) that is responsible for the slow but steady decline in the health level and that brings about diabetes.

It would be worth while for the fairly healthy person to know how not to become a diabetic. The person who is already a diabetic should know what reforms he must effect in his daily life in order to regain his health:

HEALTH THROUGH DIET REFORM

The part that diet reform plays in the restoration of health ought not be underestimated. A comparison of the normal with the diabetic metabolism will reveal not only the need for a diet reform but also indicate the right type of diet that the diabetic needs for health-restoration.

FACTS ABOUT DIGESTION

We shall now consider how, in normal health, the body utilises or metabolises the foods taken daily. The starchy foods (mostly cereals, rice, millets and

so on and certain types of vegetables such as potatoes etc.) are converted into glucose by interaction with saliva and other digestive juices. The glucose thus formed is carried to the liver through the medium of the blood.

The proteins (mostly found in pulses and grams, nuts, in milk, eggs and flesh foods) are split up by the digestive ferments into what are known as amino-acids. To the extent these are needed by the body, the amino-acids are absorbed by the blood and utilised as replacement material for repair of tissues in adults, and in young ones for building new tissues as well. The amino-acids, which are in excess of the bodily need, are taken to the liver where they are deprived of their nitrogen (this is excreted through the urine). The remaining products are split up into glucose and fat. If any glucose is formed thus, it is also used by the liver in exactly the same as the glucose formed out of the digestion of starch.

The fats, needed in very little quantities for ideal health and practically not needed in periods of subnormal health, are found in butter (or ghee), oils, certain kinds of pulses and grams, milk, nuts, eggs and flesh foods. Fats are given undue importance on the ground that 'weight for weight' they give a 'higher calorie-value'. Under the false impression that the body should be supplied with the "needed" number of calories somehow, fat foods are often prescribed to patients (of course, by the medicos) *even in sub-normal health*. It is a physiological fact (which cannot be brushed aside by any one) that the digestibility of fats in disease conditions is poor. If fat foods are inflicted on a patient, his suffering is increased. He finds himself unable to digest them.

The waste matter in the body increases and his eliminatory organs, which are already overtaxed, are made more miserable.

Here is another physiological fact. Even when fat foods are eschewed completely, Life is capable of forming and storing fats from the starches and proteins consumed. It should, however, be remembered that fat foods are certainly much more fattening than any other types of foods.

It is held by some that some of the assimilated fats are broken down further and re-formed into glucose, to be stored in the liver.

A little digression is needed here. In nature, there are no foods which contain only starch, or only protein, or only fat. All that could be said is that a food predominates in starch, or in protein, or in a fat. Vitamins and mineral salts are found, in secondary foods, in a very minor degree and they will be available to the system only if such foods are not refined or wrongly cooked.

Vegetables and fruits—which are the primary or positive foods—are Nature's health foods. They are blessed with plenty of the life-giving elements known as vitamins and mineral salts. They contain a large percentage of water. The cellulose or roughage in them helps in peristaltic action. A diet consisting either purely of vegetables and fruits, or predominating in them, has a high degree of health-value. It needs to be stressed that even such predominantly positive food has to be taken in moderation, taking into account the assimilative capacity of the system, for the sake of Vital Economy.

HOW THE LIVER WORKS

Let us now revert to the subject under discussion. The monosaccharides (simple sugars) that enter the blood through the intestines are carried to the liver where they are transformed into glycogen, a polysaccharide. The glycogen so formed is stored there until it is needed by the tissues; it is then released by the liver after being changed back again into glucose. The liver acts as a regulator. Glucose is released only when it is needed by the blood; it is withheld (by the liver) when the sugar concentration in the blood is high. In a state of health, the glycogenic function of the liver keeps the blood sugar (glucose) at a constant level of 100 mg. percent., i e. one-tenth part of sugar in a hundred parts of blood.

ELIMINATION OF SUGAR THROUGH URINE

Even when the functional capacity of the liver is at its optimum level, a condition known as glycosuria (excretion of sugar through the urine) may develop, if large amounts of carbohydrates are consumed with food. When such food is consumed the blood sugar level rises for some time, because the liver takes some time to transform all the absorbed sugar into glycogen. The maximal amount of sugar consumed without signs of glycosuria developing, may serve as the measure of the functional capacity of the liver as regards glycogen production.

Where, however, due to some derangement, the efficiency of the liver in the discharge of its vital glycogenic function is affected, the blood sugar level rises beyond what may be called the safe maximum level (180 to 190 mg. per cent). The kidneys are then unable to retain the sugar and it is discharged

through the urine. What leads to the derangement in the glycogenic function of the liver will be explained later.

Sugar in urine is regarded as a dangerous symptom which, if left "untreated" might lead to various complications. Insulin is recommended in such cases (in medical circles) for 'controlling' the diabetic condition.

INSULIN—NATURAL AND COMMERCIAL

Let us now see what insulin has to do in diabetes. Insulin is a hormone produced by certain scattered groups of cells, known as the islands of Langerhans, in the pancreas, a gland near the liver, which besides secreting insulin, provides digestive juices for the intestines. These so-called islands of Langerhans are richly supplied with blood vessels. The products elaborated in these cells easily get into the blood stream.

The natural insulin produced by these cells in the pancreas of the human being regulates the glycogenic function of his liver. When, due to hypofunction, sufficient insulin is not secreted by the islands of Langerhans, the carbohydrate metabolism is upset, and diabetes results.

The commercial insulin is however something which cannot be recommended by Natural Hygiene. It is, as far as the writer knows, abstracted from fresh ox or pig pancreas and 'purified' by precipitation with different strengths of alcohol. The resultant powdered insulin is dissolved in a slight acid watery solution. The more the injection of this, insulin is persisted in, the less will be the ability of the pancreatic cells for secreting natural insulin.

When commercial insulin is consumed and the conventional dieting ('eating for energy' based upon the erroneous calorie theory) is continuously indulged in, the patient becomes a confirmed diabetic. The chances of his radical cure recede further and further. Commercial insulin is a drug and taken in a dose exceeding the 'so-called requirement' may produce symptoms akin to drunkenness. If taken within the 'so-called requirement' regularly, it will confirm diabetes and the diabetic may develop various other complaints. Either way, it is harmful to health.

Every cell and tissue in the body possesses a high degree of awareness (somatic awareness) in health. If, due to certain causes, certain groups of cells (as, for instance, the islands of Langerhans in the pancreas) lose their efficiency to any extent the solution does not lie in having their work done from outside (through a laboratory product) but in giving them the needed biological rest so that they may regain their efficiency, their tone. It is on this ground that Natural Hygienists hold that injection of extracts will weaken the glands, sometimes even permanently, if persisted in for a long time.

THE GLANDS

How does the diet reform and other measures recommended by Natural Hygiene offer a real solution for the radical cure of diabetes? Before this question is answered, it will be necessary to understand the work of the glandular system in so far as it is related to the present discussion.

The adrenal glands—these are glands paired and placed like caps over each kidney—provide certain hormones which, on the one hand, stimulate the activity of the liver both in the production of glycogen and in

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the release of glucose, and, on the other prevent to some extent the utilisation of glucose by the tissues. The result is that the liver is stimulated to activity, the tissues are unable to utilise the excess glucose released and the blood sugar level rises.

The pituitary gland (centrally located in the head behind the nasal cavities, beneath the brain) also provides certain hormones which have almost similar effects.

An increase in the secretion of the thyroid glands (situated in the upper part of the trachea, in the neck) also produces a disturbance of the carbohydrate metabolism.

Insulin, secreted by the pancreas, however, acts as a controlling factor in cases where the adrenal, pituitary and thyroid glands are overactive. Insulin inhibits the manufacture and secretion of glucose in the liver and at the same time stimulates the utilization of blood sugar by the tissues. This is done in such a way that the blood sugar level is kept within safe limits.

A high blood-sugar level, which is the condition symptomatic of diabetes, thus results from a disturbance of carbohydrate metabolism due to insufficient secretion of insulin by the pancreas. Overactivity of the other glands referred to may act as a contributory factor in the causation of this condition.

SHARES GO DOWN...DIABETES GOES UP!

What is the reason for the inefficiency of the pancreas, or for the overactivity of other glands? All the glands are under the control of the voluntary nervous system and their secretion is accelerated or

retarded by emotional factor, such as excitement, fear, worry, etc., etc. This explains the saying, "When shares go down in Wall street, diabetes goes up"

DIABETES THROUGH ENERVATION

Emotional factors weaken the nerves. If one is apt to be subjected to emotional stresses and strains constantly, the enervation becomes worse. Enervation is also caused by lack of the basic needs of living, excessive indulgence in any kind of activity and addiction to drugs (stimulants and sedatives included.) Overeating and wrong eating do play a major part in upsetting the digestive tone and in weakening the nervous system.

It is when the system gets enervated (often by a variety of causes) that digestive inefficiency is felt. Diabetes—the failure of the pancreatic gland to secrete enough insulin needed to keep the blood sugar at a safe level—is, therefore, to be treated as a digestive disorder with enervation in the background. It is, of course, true that diabetes is caused by excessive ingestion of starchy foods and especially of white sugar and its products. But it does not follow that diabetes could be cured radically only by giving up sugar and starch.

DIABETES DOES NOT DEVELOP IN A DAY

The causative factors of the condition known as diabetes have already been explained. I would like to stress at this point that diabetes does not develop in a day. Before the onset of diabetes, digestive inefficiency should have been felt for a fairly long time. It is, in other words, due to lack of tone of the entire alimentary canal and the resultant chronic intestinal toxæmia. As Dr. John Harvey Kellogg observed.

"There are good grounds for believing that diabetes may be one of the numerous consequences of chronic intestinal toxæmia. Diabetics nearly always give a history of chronic constipation. An X-ray examination usually shows incompetency of the ileocecal valve and stasis or stagnation in the ileum. Infections of the intestine lead to infection of the gall-bladder and the pancreas and may thus induce diabetes."

"Some years ago at the writer's suggestion, Dr. James T. Case made an X-ray study of thirty successive cases of diabetes, to each of whom was given a barium meal. Marked intestinal stasis was found in every case but two."

Col. McCarrison attributed the atrophy of the pancreatic cells to the consumption of a refined diet. He wrote in the Journal of the Royal Society of Arts, on the 2nd January, 1925:

"Diabetes is very common among the rice-eating classes of India if their habits be sedentary, and especially if they eat largely of sweetmeats. Now one of the effects of a rice diet is to cause atrophy of these cells of the pancreas, on whose functional perfection the normal metabolism of sugar depends. This atrophy is due very largely to chronic lack of vitamin B in the food, and it seems not improbable that chronic lack of this vitamin, together with the excessive consumption of polished rice and sugar by persons of sedentary habits, may prove to be among the chief causes of diabetes....."

Dr. John H. Tilden, M. D., wrote:

"There is no question but that the foundation for this disease (diabetes) is laid in toxæmia; and toxæmia is brought on from excessive eating and eating to repletion—eating until there is a chronic

state of acidosis, fermentation in the stomach and duodenum and also putrefaction in the large intestine, with daily absorption of toxins.....”

The few quotations given above from eminent enlightened doctors are enough, I believe, to convince even the doubters that diabetes is caused by incorrect nutrition over a long period of time. When the initial results of incorrect nutrition are neglected and when drugging is indulged in, chronic intestinal toxæmia is bound to increase and diabetes may be one of the results.

NO WAY OUT EXCEPT THAT OF RADICAL DIET REFORM

Vested interests may proclaim (and they do so) that a strict dietetic regimen will help in enabling the patients to “co-exist” with diabetes. But the so-called strict dietetic regimen recommended by them has no relation whatsoever to the individual patient’s assimilative capacity. The diabetic patient is allowed to take the ordinary foods (with the exception of too much of carbohydrate foods), so as to provide him with at least 2,000 calories per day. They believe that food is the source of energy and naturally they should keep the diabetic patient “energetic” by stuffing him with foods! “Eat despite diabetes” says an ‘expert’. And if the blood sugar level were to go up, the remedies are there!

All such remedies are worthless. I have already pointed out why the insulin preparations are not to be used. Nowadays there are on the market various oral anti-diabetic preparations. Some of them (e. g. tolbutahexamide, chlorpropamide) may be good hypoglycaemic agents, but the severe drug-reactions that are produced in the system as a result of the use of these and their toxicity have to be borne in mind

fully. The health-seeker should have nothing to do with any kind of drug (of whatever origin it may be.) If the health level is low, he should take to positive health-culture methods and build up his health. That is the only sane way. Any other short-cut may prove to be a method to cut short life.

DIET FOR DIABETICS

The causative factors of the condition known as diabetes having been described earlier fully, it should be easy for the reader to appreciate the methods advocated by Nature-Cure, for recovery of full health.

As the glycogenic function of the liver is almost upset and as the ability of the pancreatic cells to secrete insulin is at a very low ebb, the diet recommended in this condition is one which should be very light from the viewpoint of digestion, though rich in its positive, health-giving value. In the diabetic condition without any other serious complications, a diet of raw and conservatively-cooked vegetables taken moderately twice a day would greatly help to relax and tone up the digestive organs. Naturally-ripened fruits (including sweet fruits) may be taken either in place of a vegetable meal, or in between the two meals in very moderate quantity, if needed. It would be advisable to take a herbal drink* early in the mornings.

* As, in many cases, vegetables are now grown with artificial (chemical) manures, the writer would suggest that at least the herbal drink should be of herbs grown naturally with compost manure. Except for those who can get vegetables grown (with compost manure) on their own land, it would be preferable to have herbal powders from a reliable herbalist. The herbs used should be of the sattvik variety and non-poisonous. The writer has recommended to hundreds of patients the herbal powders prepared by the herbalist, Sri N Ramaswami Pillai, both for herbal drinks and for herbal rotis. The herbal powders have been found to be very efficacious.

In cases of very weak patients with the diabetic complaint for quite a length of time, with or without complication, it would be wise to begin the treatment with an approach to fast for three days. During this period herbal drinks, vegetable soups (water in which green vegetables are boiled), dilute fruit juice, tender coconut water or juice of ash gourd may be taken. Only one of these is to be taken at a time—in very moderate doses—and such a liquid diet may be taken three or four times a day. After this initial fasting, the diet suggested in the previous paragraph may be taken. Occasionally, however, it would be desirable to revert to the 'approach to fasting' for a few days.

In the earlier stages of Nature-Cure treatment, all protein-rich and fat-rich foods will have to be thoroughly eschewed, till there is a definite improvement in the general bodily condition. It would not do if only starch foods are avoided. In many cases, various complications follow the diabetic condition only because of the patient's indulgence in protein and fat foods under the mistaken notion that the calories (which the body is deprived of due to the lack of starchy foods and sugar) have to be made up somehow. Readers of *The Life Natural* know the hollowness of the calorie-theory.

After a period of two or three weeks, or if need be, even a slightly longer period, starchy foods may be taken in small doses. Rotis (or chapatis) made of home ground wheat or steamed (*unpolished*) rice may be used at this stage. The starchy foods so taken should be in strict moderation; they should not predominate in the diet. They should be thoroughly chewed and eaten in correct combinations. The herbal powders earlier suggested may be mixed with the wheat-flour and thus herbal rotis may be prepared. Herbal powder may also be mixed with cooked rice and

eaten. Raw and conservatively cooked vegetables and fruit should continue to be taken moderately. Food should be consumed only when hungry*.

WATER-CURE METHODS

Except where the patient is very weak, it would be advisable for him to take one spinal bath and one trunk bath daily. The non-violent enema may be used almost daily during the first four or five weeks; later, it may be used when needed. The spinal bath will tone up the nervous system and, through it, the whole system including the digestive organs. The glands too will begin to function normally. The trunk bath will improve the tone of all the organs in the abdominal region.

In the case of very weak patients, who may be bed-ridden, it may not be possible to give them the baths referred to. In such cases, they might be given an abdominal wet-pack (or stimulating wet-pack, as the case may be) twice a day. Hot foot-baths for a few minutes, once or twice a day would be very helpful in this condition. The piece-meal cold friction bath should be had at least once a day. The non-violent enema should be administered daily for a few weeks in the beginning, and later when necessary. When the general condition improves, a spinal bath and a trunk bath may be taken daily as suggested earlier.

* What is hunger and what are the indications thereof? What is moderation in eating? What are the dietetic errors to be avoided? These and allied questions are dealt with in great detail in Shri K. Lakshamana Sarma's *Practical Nature-Cure*. The interested reader is referred to the Chapters on Vital Economy and Positive Food.

OTHER METHODS

The diabetic patient—except where he happens to be very weak and bed-ridden—is advised to do some simple exercises, or some of the simple Asanas (e. g. Sarvangasana, Matsyasana, Bhujangasana, Salabhasana, Paschimottanasana, Savasana) and Pranayama. The exercises or Asanas should be done non-violently; care should be taken to see that they are done without exerting oneself. Dew-walking (walking bare-footed on grassy plots early in the morning) coupled with deep-breathing exercises would be a substitute for the exercises and the Asanas, where for any reason whatever, it is not practicable to do them.

The mild sun bath (or the whole pack sun bath, where the patient is very weak) may be taken with great advantage. This would enable the skin to become active once again, so that health-restoration could be effected with the least possible delay.

RESTORATION OF HEALTH

Radical cure could be had by adoption of the above methods, the time taken therefor being one to six months depending upon the severity of the condition. While in the first two or three weeks, even carbohydrate foods are to be eschewed, small quantities of such foods may be taken later, generally increasing them according to the improvement in the condition. Till a radical cure is obtained, it would be advisable to avoid protein-rich and fat-rich foods altogether. Even after getting radically cured, the erstwhile diabetic patient should, in his own interest, follow the Laws of Natural Hygiene, *so that he may stay cured.*

WHY POSITIVE FOODS?

A question may be raised (mainly by people not quite acquainted with the basic principles of Natural Hygiene whether a reduced diet of the type mentioned

in the previous paragraphs would not weaken the patient. That a highly positive food is what is needed by the patient for health-restoration and that even moderate indulgence in diets rich in starch, protein or fat is the surest way to impede or retard such health-restoration are truths that can be forgotten only at the risk of losing more and more of health.

In Sri Sarmaji's words:

"Negative and positive foods tend to cancel each other. If the two are equally balanced, they keep the eater stationary in health; he neither improves in health, nor becomes worse. Healthward progress will be possible only by the eating of an *excess* of positive over the negative foods. That is to say, for the cure of ill-health one should eat *unbalanced* meals; but they should be unbalanced by an excess on the positive side. Such diet—and only such—can undo the evil effects of the previous eating of meals unbalanced on the negative side.

"The slogan of balanced meals should not mislead us. Such meals would prevent all improvement in health. For those not actually sick a proportion of six or five to one will be needed; in some cases the food will have to be exclusively positive for some indefinite time, that is, until some definite improvement has set in."

NO SYMPTOMATIC TREATMENT

The writer would again like to emphasize that no symptomatic treatment should be combined with the Natural methods suggested above. It has been pointed out earlier that such symptomatic treatment weakens the system. The object of the methods suggested by Natural Hygiene is to tone up the whole organism by sensible living.

UNDERSTAND THE BASIC APPROACH

The slight reduction in weight and the occasional healing crises might be a source of alarm for those that are not quite convinced about the soundness of the Nature-Cure approach. Even though the patient might be feeling better and healthier, others are bound to remark that he is getting 'weaker' (obviously referring to the loss of weight.) If the patient were to give in to such suggestions and feel worried with some such thoughts as "I am getting weaker and weaker. Will I recover at all?", there is likely to be little chance in his getting radically cured. A person who gets so worried may continue to have the diet, etc, suggested earlier but that will be a mechanical process. There will be no mental co-operation, which is very much needed for recovery of health. The healthy effects produced by the hygienic living will be offset by the worry that the patient constantly subjects himself to. It should be remembered that worry is a great enervating factor.

VERIFY THE FACTS PRACTICALLY

How are chronic diseases (of which the condition known as diabetes is one), which are considered to be incurable by 'medical' science, treated so easily the Natural Way? The answer is that while 'medical science' seeks to cure disease by *fighting* it, Nature does nothing of the sort. She substitutes health for ill-health. And the fact is that where health is, disease is impossible. If anything like acute disease occurs, during the Natural treatment, it is only short-lived; it is a *healing* crisis and it serves as a short-cut to a higher level of health.

The *facts* need to be verified by actually following the Natural Way.

American Survey Confirms Harmful Reactions of Smallpox Vaccine

A report from the American Anti-Vivisection Society concerning a wide survey confirming the harmful reactions of smallpox vaccine, says.

The report says that a team of seven public health physicians confirmed a report delivered 6th May in Philadelphia to the effect that smallpox vaccine is currently causing more sickness, crippling and death than the disease it is designed to prevent.

It says that the original report was made by Dr. C. Henry Kempe of the University of Colorado, who had pointed out that there had not been a case of smallpox in the United States for many years, but that hundreds of children each year suffer reactions to the vaccine and some of them were fatal. The doctor recommended that routine vaccination of children be halted, which he said would spare American children the risk of vaccine reaction.

Findings of the public health team which sought reports from Health Departments in 701 counties and independent cities and represented almost half the U. S. population, include a total of 329 reactions with 4 deaths among 6,329,000 persons vaccinated for the first time. *Victims of reactions, including those who died, spent 1,581 days in hospitals and were ill a total of 5,981 days. More than 100 had reactions in the*

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hepatitis And Vaccinations :

A True Story

It will be recollected that in the January/March issue 1966 of *The Vaccination Inquirer* we featured an item of Dr. McBean's Open Letter to Governor Brown at Fort Ord, in which significant information was revealed concerning 63 deaths and 28,585 cases of hepatitis in six months as a direct result of yellow fever vaccine; also that in the following number of the *Inquirer* (April/June) we mentioned a large number of hepatitis cases in England as a tie-up with the American vaccine exposures and which concerned cases at the Manchester Royal Infirmary and also hepatitis cases referred to in the monthly bulletin of the Ministry of Health, recording a cross-section of numerous cases of cirrhosis of the liver and chronic hepatitis as a result of cholera vaccine.

One of our members in Bermuda, in October 1966 says: " Let me tell you a story that is perfectly true concerning injections for Hepatitis." This is the story:

A friend of mine,—told me her husband went to Vietnam two years ago and he was with 200 other soldiers, and when they all disembarked they were

eyelids, leaving many with deep eyelid scars and two with complete or partial blindness. The doctors estimated that in every million people vaccinated there will be one death, 192 people sick enough to require hospitalization, and a number of crippling after, and a number of after-effects.

Concluding the report, it says that these findings are roughly comparable to those of Dr. Kempe, which drew heated discussion in Philadelphia in May.

—Vaccn. Inquirer, April-May-June 1968

promptly injected with hepatitis serum—and all 200 had to be hospitalized with bad attacks of hepatitis, including her husband, and ever since he has been left with a weak kindey. However, after learning from me of raw foods and a general Vegan diet, with plenty of parsley tea, he improved considerably, and was feeling so much better and happier about things. Then he rejoined the American Air Force here and they promptly vaccinated him and he got another serious attack of hepatitis from the vaccination which hospitalized him for four days! Then “they” ordered a tetanus shot—however, as he is allergic, or something, to tetanus (who wouldn’t be?) “they” only gave him half a shot—and lo! back came the hepatitis again, and he was not been himself since and is once more struggling to eradicate from his system all this poisonous filth.”

Our member observes: When will the doctors admit the truth; I’ll bet they don’t give their families “shots” and “vaccination”.

—Vaccination Inquirer, April May-June 1968

Indigestion: Its Cause and Cure

Rs. 2—50 or 5 sh. or 1 dollar

By Principal L. Ramachandra Sharma, M. Sc.

“This book of 144 pages is an excellent treatise on dyspepsia which is at the root of every chronic disease.

“Various causes of indigestion are discussed in detail, the injurious effects of alkaline mixtures, sedatives are gone into, and the correct diet regime prescribed for curing this prevalent malady. Cases of gastric ulcer and other digestive disturbances as also neurasthenia are discussed in simple language. Illustrations of Yoga Asanas and their correct application add to the utility of the book.”

SMOKING: THE CASE AGAINST TOBACCO*

Chemists, botanists and physicians unite in pronouncing tobacco as one of the most deadly poisons known. No other poison with the exception of prussic acid will cause death so quickly, only three or four minutes being required to produce its full effect. Given in small doses as in cigarettes etc., the effects are not immediately felt because of the wonderful faculty the human system possesses in accommodating itself to circumstances. The man who dies however five or ten years sooner than he should in consequence of tobacco poisoning, is killed by it just as truly as though he died instantly from an overdose.

The fact is established beyond the possibility of successful controversy that tobacco is a poison deadly in large doses, pernicious and harmful in all doses. It taints the breath, ruins the digestion, obliterates taste and smell, spoils the blood, oppresses the brain, depresses the heart, dims the vision, stains the skin and deteriorates and contaminates every organ and tissue with which it comes in contact in the body. Its influence is to lessen vitality, to benumb the sensibilities, to shorten life, to kill.

Dr. Edward Smith has remarked in speaking against tobacco. "The whole tendency of its action is towards disease".

Dr. B. W. Richardson says, I do not hesitate to say that if a community of both sexes whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking and if marriage were confined to the smokers and apparently new and a physically inferior race of men and women would be bred up."

* Bulletin issued by The Maharashtra Association of Health Education, Bombay in June, 1968.

The real smoker is a man possessed. He gets very little pleasure from smoking. As with any addiction, it is simply intolerable to do without. He worries frequently about cancer. He loathes the filthy debris of his addiction—the ashtrays in the morning, the stink of it all. He is persuaded by the advertisers. They know it is filthy habit too. That is why they show the crisp new packet—and the unsmoked cigarette (never the ash-dribbling, chewed, evil smelling stub).

That is why they show fresh, tangy outdoor scenes (They know the real smoker can hardly smell anything anymore). That is why they show strong and bounding young men and women (they know the real smoker is heading for the yellow-faced hospital queue, pausing for breath on the stairs)

When the historians of the future turn to our age, they may well note with more surprise and wonderment than they will feel at any other aspect of our troubled century that we were a civilization that allowed without demur millions to die, millions to suffer chronic illness and countless millions of money to be spent—all for the sake of a drug whose evil effects we were fully aware of.

Reader, if you smoke, chew or snuff the filthy weed we would ask you to pause a moment between your whiffs or before you renew your quid or take a new pinch of the delectable poison whether it is worthy of the dignity of an intelligent, enlightened, cultivated human being to spend his money, waste his time and squander his health in imitating a vice which originated with ignorant, degraded savages and remains a relic of barbarism that has been grafted upon civilization. When you smoke, you inhale imbecility and exhale manhood.

RABIES:

By Dr. Millicent Morden, Physican and Surgeon

I am a medical doctor, realizing that animals are entirely different from human beings in their reaction to drugs and diseases. I have served, without pay, as an experimental animal in order to help humanity.

The fits and foamings and droolings which are called rabies can be inflicted on animals by improper methods. I have never seen a case of genuine rabies nor have I met anyone who has, during a search in five different countries.

Rabies is a disease of politics. The Department of Health should not be annoyed with this old superstition, which is a relic from the time when devils ran to and from man and animals carrying diseases. Black and white evidence is available to show that a campaign was planned and is being carried out to compel the injections of all cows as well as dogs throughout the nation..... Big Business!

Mad foxes are said to be biting cows, east, west, north and south. In parts of New York State some people are terror stricken; others tell me the real mad foxes ride in high powered cars and live on Park Avenue.

In Pasteur's time a favorite method of diagnosis was to inject rats and rabbits with the saliva of the supposed mad dog. The animals died in horrible rabid convulsions. The doctors then tried some saliva from their own mouths, and lo, the animals died in similar convulsions. This method of diagnosis was then discontinued; but, lately the rat method has reappeared.

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Nothing has ever been found in the head or body of a human being or animal to indicate that there is such a disease as rabies. The Negri bodies (tiny black specks) are found in the brain cells in man and animal in a variety of conditions. This is a fact beyond argument. Even in Pasteur's times workers in his laboratory admitted to Dr. Elmer Lee and Dr Stillman and others, that they mean nothing.

Grabbing the dog to examine its head is a smoke screen. Before this was done we have a list of persons who died following the Pasteur treatment while the dogs that bit them remained alive and well. The dog has no rabies to give you and could not give it to you if he had. This, the scientific laboratories have proved, but *money* keeps the fact from the public. Studies of the blood and tissues show that because a human being has no dog flesh he cannot possibly suffer a dog disease. If this were possible we humans would have all been dead of distemper.

Dr. Dulles, of Philadelphia, offered a reward of \$, 3,000 for a genuine case of rabies over a period of 25 years. He was called to all parts of the country. A letter shortly before his death states: I have "never seen a case of rabies or hydrophobia."

On several occasions I entered the room where the victim was strapped down, and in addition, was being held during convulsions, by one to six attendants. I unstrapped the victim, dismissed the attendants and assured the patient that there was no disease. Quick recovery followed.

The written statements of several animal shelters which handled many millions of dogs over a period of years, state that they have never seen a case of rabies. Have the dogs suddenly changed? When a man was

less money-mad, rabies was cured by the "kiss of a king", and, later, the mad stone placed over the wound would draw the madness out. Another popular cure was to eat, or bind on, a hair from the dog that bit you, later, extract of wild cockroach "cured" rabies.

At the time of Pasteur, politics started to interfere with the science of medicine and rabies remedies took a turn to the dreadful. From that time to the present the so-called anti-rabic injections have been, and are extracted from the mashed-up brains and spinal cords of animals that have been tortured to death. The new method of taking serum from tortured horse is no safer.

These injections have proved dangerous to man and animals. Dogs have died by the hundreds in mass inoculations. Fortunately, distilled water is sometimes substituted. Dr. William A. Bruette of New York formerly with the Animal Industry, Washington, D. C. states: "Who disregards the reports of government pathologists and testimony of the leading bacteriologist in this and other countries of the dangers attendant upon the use of rabies vaccines, is a menace to the community in which he lives"

If bitten by a dog do not fear. Suck or squeeze as you would any other wound. No matter how dirty the wound do not use anything stronger than mild soap and water. Cauterization is too shocking to the tissues and might lead to trouble in a hypersensitive person.

Dr. Buisson of France had been sadly bitten by a dog and was given up to die of hydrophobia. He recited that his fear was, of course, intense as was his sufferings. He decided to relieve his sufferings

by a warm bath. After soaking for one and a quarter hours, his convulsions disappeared and he became well. He cured all other cases which came to him in a similar way. The Buisson baths were employed with great success in France in so-called rabies cases.

Under no circumstances would I give or receive the Pasteur treatment. This weird concoction has killed dogs by the hundreds. We all know of several individual cases of death. I would sooner kill a dog than ruin it for life. Again I say this voodoo mixture could not cure or prevent anything. Prevent so-called rabies by vital food, drink and proper care.

A little over 150 years ago the witchcraft cruelties were ended in this country, not by science, not by the church, not by the law, but, by the public demanding investigation. Let the public today demand a free press and radio on the rabies question. Public meetings and the investigation of animal welfare work is necessary. Demand the lifting of rabies quarantines and the removal from school books that which is false about Pasteur.

In 1760 the famous author, Oliver Goldsmith, in the *Citizen of the World*, gives us stories of mad geese and goes on to say that his landlady awakened him earlier than usual; with looks of horror and astonishment she begged him to remain indoors, as a mad dog in the country had bitten a farmer who, soon becoming mad, ran into his yard and bit a fine brindled cow. "The cow quickly became as mad as the man and began to foam at the mouth, and raising herself up, walked about on her hind legs, sometimes barking like a dog and sometimes attempting to talk like the farmer."

A young lady went swimming with two girl companions. On returning she told her parents a dog

had bitten her. They rushed her for Pasteur treatment. After 12 injections of the so-called anti-rabies serum, the lady suffered convulsions and died of typical rabies. Coming home from the funeral the two girl companions told the parents that the girl was bitten, not by a dog, but by her friend, the bank clerk.

A ten year old boy in town had been bitten by a dog, supposedly mad. Local newspapers reported he was dying of hydrophobia. Flocks of curious people were going to the house to enjoy the horrifying spectacle. The offer of a drink of water would throw the boy into a convulsion. If an object like a handkerchief or pencil were held near his head, he would growl, snapping at it ravagely with his teeth and frothing at the mouth. He frequently uttered menacing growls like those of a vicious dog.

A student doctor hypnotized him and suggested that at 5 p. m. he would suddenly get well. He left asking that the swarm of visitors be kept out. At 5 o'clock the boy announced that he was well and wanted supper. The crowd now wanted to see the one who had wrought the miracle in curing hydrophobia. All wanted to be treated by him.

Ed. note: This still timely lecture was given over station WWRL January 25, 1947.

—Herald of Health, U. S. A. April, 68.

Malaria

The WHO in this year is engaged in 'eradicating Malaria,' which means chiefly that they are trying to exterminate mosquitoes, which are supposed to put the germ of malaria into the blood of the people. And it is believed that germs is the cause of that fever.

The germ theory as a whole has been refuted once for all by Dr. M. Beddow Bayly in his short booklet on *The Germ Theory*. Taking a few prominent diseases—among them malaria—he shows that these diseases begin *without* the germ, which proves that the germ is not the cause, but an effect of the illness. Not only that, a great proportion of these illnesses begin, go through their course and come to an end without the germ being present at any time during this period.

Regarding Malaria Dr. Bayly writes as follows :

"Malaria

"Writing in the *Lancet* of 18-2-1920, Dr. O' Connell says, 'In Malaria the symptoms may appear long before the parasite, (the germ).

"In the *Practitioner* of January 1921 he follows it up by stating: "and in many typical cases the latter may not be found at all." On the other hand the parasites may be swarming in the blood of persons, especially children, who may be in perfect health with a normal temperature."

This means that most of these socalled disease-germs are really harmless saprophytes, which have not the least power to cause a disease.

Diseases are found to begin and go through their course without the germ being present. And germs are found without the diseases they are supposed to cause.

Dr. Fraser of Toronto (Canada) is referred to by Dr. Bayly on this subject. This he does after narrating a historical fact, that Dr. Pettenkofer challenged the claim made by Robert Koch to have discovered the germ of cholera, called the Comma Bacillus, "who backed his arguments by swallowing a whole tubeful of cholera germs, containing enough of the Comma Bacilli to poison a regiment. Then he goes on to say :

"This daring experiment of Pettenkofer's anticipated the more elaborate investigations of Dr. Fraser of Toronto described in the *Canadian Lancet* in 1917. He was led to make his experiments through noting the frequent absence of germs at the onset of disease, when naturally one would expect them to be present, if they are as alleged, the cause.,'

Dr. Bayly then described the experiments that Dr. Fraser performed on himself and five other volunteers, in which the germs supposed to be causative of a variety of diseases, diphtheria, typhoid, pneumonia, were swallowed in millions, without any unpleasant result. These experiments I consider as superfluous. The fact that is decisive on this question is the non-appearance of the 'causative' germ at the onset of the disease. That makes the later researches superfluous.

The true cause of malaria is constipation and poisoning of the blood and nervous system by the effluvia that arise from the bowel-contents, these being carried by the blood to the brain and all the vital organs. The malaria patient is restored to health very easily by fasting, enemas and other measures of Nature-Cure. Drugging does not restore the patient to his former health. There are a great many relapses and each time—if drugging be the treatment—his

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Children's Ailments. Dragless Remedies

*D. V. Iyer, H451, R. B. Staff Colony,
Byculla, Bombay 8.*

In the latter half of 1953. when my child who was hardly six to eight months old, had to be vaccinated as per Bombay Municipal Regulations. Four perforations, two in each arm were made. After exactly a week, fever shot up so much that eyes began to pull in different directions as in a fit. With practically no knowledge of natural healing methods, I rushed to the doctor and narrated the facts. When I returned with some mixture, the child had somehow recovered. The fever subsided in a day or two but the vaccination sore did not heal even after a fortnight. I was anxious lest the case of my brother's only daughter aged 9 years who died of tetanus after vaccination in 1945 should be repeated. She was therefore immediately taken to the doctor the above case being narrated in full. He gave some injection and the wound healed in a week or so.

health-level falls to a lower level and finally he becomes a victim of chronic diseases affecting the nervous system and other parts of the body.

Allopathy, it must be said, is shameless quackery. Doctors of allopathy are a superstitious lot.

The germ theory has been disproved also by the experiments of Sri. Robert McCarrison performed at his Nutritional Research Laboratory at Coonoor which proved conclusively that the unnatural, processed and denatured foods of civilisation are the true and sure cause of loss of health and disease of all kinds, and that food untampered with by commercial people is the sure means of health and immunity from all the diseases of civilisation.

Hardly a month or two passed before skin in various parts of the body from head to foot began peeling off, a light colourless liquid oozing out of the sores all the time. The ointment given by the doctor would not stick on to the wounds. Getting concerned, I approached another doctor who recommended the use of another ointment, Caladryl (Parke Davis.) I purchased one and applied it on to the wounds. The moment the ointment, was put on, the child began crying aloud with pain and would not stop until it was removed. In sheer disgust I threw away the drug and abandoned the child to the care of Nature not knowing what to do. After morning bath, a little raw coconut oil was applied. The child, did not resist its use. This application was continued for several days. No drugs were given. Mother's milk supplemented with a little glucose water and diluted buffalo milk (only buffalo milk is available in Bombay. At that time I was using pasteurised milk of Aarey Milk colony) were given. Except the use of coconut oil, no other positive healing method was applied due to lack of knowledge. The trouble subsided nearly a month or so after the doctor who recommended the use of Caladryl had warned of serious consequences as the wounds were letting out liquid at the time. After this incident I lost all faith in allopathic medicine. But not until the beginning of 1958, use of white sugar, glucose, adescolin liquid etc. were given up. I have a feeling that the skin trouble in the case of my child must be the direct result of the vaccination and the injection given later to heal the sore resulting therefrom.

In 1957 when the influenza epidemic broke out throughout the country the entire family one by one, myself, my wife and child fell victims. Although there was still very little experience of natural healing methods, I had become sufficiently fanatical not to

approach the allopathic doctors. Undaunted, I began the treatment by foregoing all solid food intake. Daily enemas, 6 to 8 ozs. of plain water were taken in the morning to remove retained faecal matter with success. Tender cocoanut water in the afternoon (nothing till then) and one or two bananas in the evening were all what we took for diet. When the child fell ill on the third day with fever a similar enema was given. A lot of old stools came out. After about half an hour the child fell asleep. This was at about 9 a. m. Till 3 p. m. she slept soundly. There was no movement even from side to side. And when she got up there was neither fever nor any sign of sickness. While myself and wife could not even get up from bed due to weakness she started playing, running hither and thither as if nothing had taken place. After three more days all of us recovered. In the case of the child, she was the last to fall ill and the first to get up. It is in the tradition of Natural Healing. For, the toxic matter had been very little in her case and responded quickly to water cure.

Since we began feeding the child with milk immediately after recovery, a relapse occurred after about ten days. It took the form of measles. On the first appearance of fever enema was given. It persisted for three days inspite of successful enemas. On the fourth day measles appeared. Fever subsided after two or three days with the itching and other troubles following suit in a week or so. The cure would have been more rapid if we had withheld the use of milk and given only cocoanut water and dilute mosumbi juice.

My child has now completed five years. She used to get cold often while we both were practically free from it. While we do not take milk as such except in the form of buttermilk with rice or wheat she takes a glass of it in the morning and in the evening.

Pseudoscientific Bungling On

DIABETES

In the *World Forum*, January—June, 1959 issue, Dr. M. Beddow Bayly deals with the bungling by laboratory scientists on the cause of Diabetes, whereby allopaths have been grossly misled. By the evidence of postmortem observations in cases of death by Diabetes, uninfluenced by laboratory research, it had been found that the pancreas had undergone degenerative changes, due to long-latent constitutional degeneracy of tissues and organs. The same basic cause brings about the disease-symptoms called Diabetes. But confusion was caused due to want of clear knowledge as to the relation between these two, namely diabetes and the state of the pancreas. On the basis of the findings of certain laboratorians, who claimed to be 'scientists,' notwithstanding their serious shortcomings and disqualifications, it was assumed that the disease, diabetes, was due to degenerative changes in a certain portion of the pancreas,

Recently we started giving two or three bananas for the evening instead of milk. There has been an immediate change and cold has not made its appearance ever since. This leads me on to think of excluding milk and its products as articles of diet. Anyway Bombay milk and village milk are poles apart. Some day I hope to succeed in my endeavours. I believe God always protects the honest experimenter.

Editor's Note :

The above article first appeared in the May, 1960 issue of *The Life Natural*. Sri D. V. Iyer and his wife Srimathi Rajalakshmi are both very enthusiastic advocates of Nature-Cure. Friends who may be having some health problems may consult them at their residence in the mornings between 7 and 8.

called the 'Islands of Langerhans'. Now it is found, on the evidence of clinical observations and post-mortem findings that the disease begins well before the 'Islands of Langerhans' suffer destructive change, that the disease is progressive with the deterioration of the physical constitution, and that these 'islands' undergo these changes, due to the progress of the disease. Thus it now becomes plain that the disease is not caused by the degeneracy of the pancreas, but is itself the cause—or part of the cause—of the degeneracy of the pancreas.

The doctors had long ago adopted the injection of a substance called 'Insulin' on the faith of the laboratorial dogma, that the diseased state of the pancreas is the cause of diabetes. This 'Insulin' is an extract of the supposedly offending tissue, the islands mentioned. On the basis of these latest findings it now becomes clear that the use of Insulin is unscientific, because of the falsity of the assumption that the abnormal state of the pancreas is the cause of diabetes.

The following passages are quoted from Dr. Bayly's article for the benefit of the reader.

Quoting Professor W. Löffler of Zurich, who asserted that diabetes is a disease in which no morbid changes can be found in the body which might be taken to be the cause of it, Dr. Bayly shows by quoting clinical researchers as showing that the disease is associated with the disease. Then he proceeds as follows:

"So much the worse, one might comment, for his (Löffler's) powers of observation; but the professor was attempting to prove that experiments on animals had been the sole means of throwing light upon the pathology of Diabetes, and so preferred to ignore historical and clinical facts which are common knowledge to all who have studied the subject.

"Moreover he did not mention that research in animals led to such conflicting results."

Then he quotes Ff. Roberts, M. D., M. R. C. P., as declaring in 1922 that "The production of insulin originated in a wrongly conceived, wrongly conducted and wrongly interpreted series of experiments with gross misreading of those experiments."

On the misleading nature of experiments on animals he quotes sufficient evidence.

He writes also as follows :

".....medical science today recognises that 'pre-diabetes is now a well established entity,' quoting W. P. U Jackson, M. D (Camb.,) M. R. C. P., D. C. H., who has done probably more than any other physician to establish the fact that glycosuria (sugar in the urine) and hyper-glycaemia (excess of sugar in the blood) are the final symptoms arising from long-latent conditions in the constitution going back to infancy, to embryonic development, and even to the patterns of the genes. In the same article he says: Our findings corroborate the idea that the basic diabetic state exists years before obvious abnormalities in carbohydrate metabolism appear."

Dr. Bayly also quotes evidence from the same authority as suggesting that diabetes may be inherited, which, he says, completely destroy the validity of all attempts to artificially induce diabetes in experimental animals.

Then he quotes Mr. J. E. R. McDonagh, F. R. C. S. "Diabetes," he declares, is an external manifestation of a chronic intestinal intoxication in which, *in end*

The Cough

An article on the cough by Dr. A. Dorairaj, India, in the winter edition of *Modern Health*, 1 Beechey Road, Bournemouth, Hants, England, states, in part :

The cough is often helpful and protective. It shows that something is irritating the cough center in the medulla oblongata of the brain, or nerve, and that the body is trying to remove that irritation.

Minute, protective, live, hair-like cilia are in the respiratory tract. They move the secretions and irritating materials towards the throat to be coughed out.

Suppressing this helpful and protective cough by some highly advertised cough remedy may stop the cough for a time, but at the person's expense. The final result might be very harmful.

The cough is a significant symptom, and, if persistent, demands careful attention, and not blind faith in cough-relieving remedies.

Herald of Health, U. S. A.

stage, the island cells of Langerhans may suffer destruction. Ridding humanity of a chronic intestinal intoxication would prevent diabetes and render insulin superfluous."

Evidence is also adduced to show that the liver has much to do with diabetes.

The observations of Dr. Bayly suffice to show that the hygienic view of disease and cure is correct, and that medical practice is based on unproved theory.

Dropsy Cured Naturally

Dr. Nandiram, Kakhal, Dt. Saharanpur, U. P.

Shri Bhojomal of Brindavan was suffering from dropsy for three years. He tried Allopathy, Homeopathy and Ayurveda without success at Hardwar and Brindavan and at last came to me for Nature-Cure treatment. He was in a very bad state and had become disgusted with life.

He was put on dilute fruit juice twice a day for three days. Then he was given fresh fruits only twice daily. After about a week he took dried grapes (kismis) at 10 a. m. and half a pav (150 gms.) of milk at night. Then after some days he was allowed to take milk and fresh fruit twice daily: By following the above fruit diet in limited quantities he was completely relieved of his trouble.

To stay cured he has been advised to take roti and vegetables at noon and fresh sweet fruit and a small quantity of milk in the night for at least six months. If he continues this abstemious eating for the rest of his life it will be for his own good.

Anyone requiring assistance may contact me at Chetan Dev Ashram, Kakhal.

खटाऊ, टाटा, कैलिको अरविन्द, फ़िनले कोहिनूर व मफ़्तलाल

मिलों का हर प्रकार का कपड़ा
मिल व कन्ट्रोल मूल्य पर

धमार्थ गाडोदिया स्वदेशी स्टोर
कूचा नटवाँ, चान्दनी चौक
देहली- ६

दि लाइफ़ नैचुरल

हिन्दी विभाग

जून-जुलाई, १९६८

क्षुधाभाव

(ल. त्यागराज शर्मा)

आज के युग की एक बड़ी समस्या है — क्षुधाभाव !
प्रत्येक व्यक्ति यही विलाप करते सुना जाता है — “मुझे भूख ही
नहीं लगती । मैं क्या करूँ ?

रोगी केवल भूख न लगने की ही शिकायत करता है ।
वह इसके कारण की ओर न तो कोई ध्यान देता है और न ही
इसका पता लगाने का कुछ प्रयत्न करता है ।

भूख क्यों नहीं लगती ?

भूख न लगने का मुख्य कारण कोई रोग ही होता है
वह रोग चाहे प्रत्यक्ष हो वा अप्रत्यक्ष । इस अवस्था के बहुत से
कारण हो सकते हैं जैसे :

(१) रहन-सहन और खान-पान की गलतियों के कारण
शरीर से मल का पूर्ण रूप से त्याग न होना ।

7 — June 68

- (२) कुछ दिन तक निद्रा न आना अथवा बहुत कम सोना।
- (३) कोई घोर परिश्रम करना।
- (४) मानसिक स्वास्थ्य का बिगड़ना, इत्यादि इत्यादि।

भूख न होने पर भी लोग प्रायः सामान्य रूप से भोजन करते रहते हैं क्योंकि उन्हें भय रहता है कि भूखे रहने से वे कमजोर हो जायेंगे। उनकी यही धारणा होती है कि भोजन से शक्ति मिलती है। उनकी शक्ति को बनाये रखने के लिए वे बार बार भोजन करते हैं। वे इस तथ्य को भूल जाते हैं कि बिना भूख के सेवन किये हुए भोजन से न तो शरीर को पोषण होता है और न ही इससे कुछ आनन्द मिलता है।

साधारण अवस्था में क्षुधाभाव

बहुत बार ऐसे व्यक्तियों को भी भूख नहीं लगती जो बहुत कम परिश्रम करते हैं या अपाच्य भोजन सेवन करते हैं अथवा बहुत मात्रा में भोजन सेवन करते हैं। बहुत अधिक मात्रा में मिठाइयां और श्वेतसारयुक्त भोजन करने वालों को भी भूख नहीं लगती। चाय, काफ़ी इत्यादि उत्तेजक पदार्थों के सेवन करने वाले व्यक्ति भी क्षुधाभाव के रोग से पीड़ित रहते हैं। प्रकृति उन्हें क्षुधाभाव के लक्षण उत्पन्न करके समय पर उनकी ग़लतियों से सचेत करती रहती है। ऐसी अवस्था में अपने रहन-सहन और खान-पान की ग़लतियों के लिए साधारण

प्रायश्चित्त और उनमें सुधार कर लेने से ही क्षुधाभाव के रोग से मुक्ति मिल सकती है। ऐसे रोगियों के लिए दो-तीन दिन तक पूर्ण अथवा आंशिक उपवास करना उपयोगी है। इसके अतिरिक्त मेरुदण्ड स्नान और अहिंसक एनीमा का भी आवश्यकतानुसार प्रयोग करना चाहिए और क्रोध, ईर्ष्या, चिन्ता, भय, घृणा जैसी स्वास्थ्यनाशक मानसिक प्रवृत्तियों का परित्याग करके मन को शान्त और सन्तुलित रखना चाहिए। इन भावनाओं को अपनाने से शरीर की शक्ति की एक बड़ी मात्रा नष्ट होती है।

तीव्र रोगों में क्षुधाभाव

तीव्र रोग की अवस्था में शरीर की प्राणशक्ति इसमें एकत्रित विजातीय द्रव्य को बाहर निकालकर इसे निर्मल और रोगमुक्त करने की क्रिया में व्यस्त रहती है। इसलिए शरीर में कमजोरी अनुभव होती है; पेटों में पीड़ा के लक्षण उत्पन्न हो जाते हैं। फलस्वरूप रोगी न तो आसानी से चल-फिर सकता है और न ही कोई दूसरा काम कर सकता है।

तीव्र रोग होने पर भूख भी बिल्कुल बन्द हो जाती है। भेदे में पाचक रसों की उत्पत्ति नहीं होती। इसलिए पाचन क्रिया भी नहीं होती। अतः रोग की अवस्था में शक्ति बनाये रखने के लिए भोजन करते रहना बड़ी भूल है। इस अवस्था में किया हुआ भोजन बिना पचे शरीर के अन्दर पड़ा रहकर गलता सड़ता रहता है।

भोजन के साथ साथ विषैली दवाओं का सेवन करते रहने से पीड़ा और भी बढ़ जाती है। इसके अतिरिक्त भोजन को पचाने के प्रयत्न में शरीर की प्राणशक्ति की एक बड़ी मात्रा खर्च होती है। ऐसी अवस्था में यदि भोजन न करके पूर्ण या आंशिक रूप से उपवास किया जाय तो वह शक्ति शरीर को रोगमुक्त करने के काम आती है।

तीव्र रोग की अवस्था में भोजन से परहेज करना ही श्रेयस्कर है। रोग की अवस्था में आवश्यकतानुसार दिन में दो-तीन बार फलों का रस, उबली सब्जियों का रस अथवा पत्तेवाली सब्जियों का रस थोड़ी थोड़ी मात्रा में सेवन करना चाहिए। इसके अतिरिक्त जल चिकित्सा, सूर्य चिकित्सा इत्यादि का भी प्रयोग करना चाहिए।

मन्द और मारक रोगों में क्षुधाभाव

मन्द और मारक रोगों की उत्पत्ति का मुख्य कारण है तीव्र रोगों की अवस्था में विषैली दवाओं का प्रयोग और भूख न होने पर भी आहार सेवन करते रहना। ऐसे रोगों में क्षुधाभाव के लक्षण उन रोगों के ही भाग हैं। रोगी के खान-पान और रहन-सहन में सुधार करने पर ही इन रोगों से छुटकारा मिल सकता है। वास्तव में रोगों का अपना कोई अस्तित्व नहीं है। रोग तो स्वास्थ्य-स्तर की गिरावट का ही

दूसरा नाम है। इसलिए शरीर के अंगों की क्रिया को सामान्य बनाने से ही रोगमुक्ति मिल सकती है।

सारांश

संक्षिप्त में यदि आप का स्वास्थ्य सामान्य होने पर भी आपको कभी कभी भूख नहीं लगती तो आप समझ लें कि आपके मेदे को आराम की जरूरत है। आप एक आदर्श स्वामी बनें। अपने सेवक मेदे से दुर्य्यवहार न करें और न ही उसे अस्वस्थ होने पर भी काम के लिए बाध्य करें। उसे उपवास द्वारा थोड़ा आराम करने दें। आपकी भूख शीघ्र ही लौट आयेगी।

यदि शरीर की मलत्याग की क्रिया में कुछ शेष है तो दो-तीन दिन तक उपवास करें और अहिंसक एनीमा भी प्रयोग में लायें। इसके पश्चात् पथ्याहार का ही सेवन करें। चाय, काफी, तम्बाकू जैसे उत्तेजक पदार्थों को पूर्णरूप से तिलांजली दे दें। आप की भूख में स्वयं ही सुधार हो जायेगा।

यदि आप के शुधाभाव का कारण घोर परिश्रम है तो आन्तरिक आराम के साथ शरीर को बाह्य आराम भी दें। कुछ समय पश्चात् अवस्था में सुधार होने पर आप पथ्याहार का सेवन करें और साधारण परिश्रम भी करें। भोजन के पश्चात् परिश्रम कदापि न करें। दिन का काम करने के पश्चात् ही अपना मुख्य भोजन करें। आप यह बात अच्छी तरह समझ लें

कि लोगों में क्षुधाभाव का विशेष कारण भोजन के तुरन्त पश्चात् ही काम में लग जाना है ।

यदि आपका मन अस्वस्थ है तो इस दोष को दूर करें । स्वस्थ मन और पाचन शक्ति का गहरा सम्बन्ध है । राजसिक और तामसिक आहारों का सेवन न करें ।

यदि आप सदा घर की चारदीवारी में बन्द रहते हैं और थोड़ा सा भी परिश्रम नहीं करते और यही आपके क्षुधाभाव का कारण है घर से बाहर आइए और अपना अधिकाधिक समय खुली हवा में व्यतीत कीजिए । आलस्य को छोड़कर कुछ अधिक परिश्रम कीजिए । परन्तु कठिन योगासन और व्यायाम करके अपने आपको मत थकाइए ।

यदि आप की इस दशा का कारण कोई तीव्र रोग है तो उपवास तथा स्वास्थ्य के अन्य नियमों का पालन करके इससे मुक्ति पाइए । यह याद रखिए कि विषैली दवाइयों का स्वास्थ्य की दृष्टि से कुछ भी महत्व नहीं । यदि आप किसी मन्द और मारक रोग से पीड़ित हैं तो स्वास्थ्य के नियमों का पालन करके इनसे छुटकारा पाइए । आपकी क्षुधाभाव की दशा में स्वयं ही सुधार हो जयेगा । भूख जगने पर संयम से काम लें क्योंकि भूख की प्रतीक्षा किये बिना भोजन करने वाले व्यक्ति अपने रहे-सहे स्वास्थ्य से भी हाथ धो लेते हैं ।

जुकाम और कूलर

(लक्ष्मी नारायण गोयल, दिल्ली)

मैं दिल्ली कलाथ मिल निर्माया विभाग में कामकर रहा हूँ। एक क्षाताह हुआ सखट गरमी थी धूप जोर से पड रही थी। कुछ काम से मुझे दो तीन बार बाहर जाना पड गया। वापस जिस समय अपने स्थान पर आकर बैठा तो एक दम छोंके आनी आरम्भ हुई। सर दरद हो गया। काम करना कठिन हो रहा था। मेरे साथियों ने कहा कि आप को भी क्या हो गया? मैं ने उत्तर दिया कि यह सब कार्या हमारे कूलर का है जिससे हमारा कमरा तो टंडा रहता है और बाहर सखत गरमी है और बार २ बाहर जाने आने से इस प्रकार के कष्ट अकसर हो जाते हैं।

हमारे रहन सहन की भूलें, अप्राकृतिक खान पान से हमारे शरीर में मल विकार बढ जाता है और शरीर की जीवन शक्ति उसे बाहर निकालने में लग जाती है, और हमें जुकाम जैसी कई बीमारी हो जाती हैं। हम अज्ञान वस जहरीली दवा इंजेक्शन इत्यादि लेकर उसे दवा देते हैं और नई से नई बीमारी मोल लेकर अपने शरीर और पैसे को बरबाद करते हैं। मैं दफ्तर से ५-३० बजे घर गया। एक लोटा गरम पानी कराया और नमक डाल कर उससे जल नेती की। आधा रोग तो

उसी समय दूर हो गया। थोड़ी देर बाद १ बालती पानी गरम कराया और उस में पैर रख कर हाट फुट-बाथ किया। ऊपर से चद्दर ओढ़ ली। सारे शरीर में पसीना आया और हलका वदन हो गया, रात का खाना बंद किया। अगले दिन सबेरे योगासन करके वापस आकर फिर जल नेती की, सब रोग दूर हो गया। बूर की चाय पीकर दफ़्तर आ गया। दिन में कुछ फल ले लिया। मैं इस समय बिल्कुल स्वस्थ हूँ। मेरा सभी बंदुओं से निवेदन है की ऐसी छोटी २ बीमारियों से परेशान न होकर अपने खाने पीने कंट्रोल कर लें; डाक्टरों के पास जाकर जहरीली दवा न लें। आगे स्वास्थ्य बिगड़े नहीं। इसके लिये दैनिक खुली हवा में योगिक क्रियायें करें। पत्ते वाली सबजियों और फलों का सेवन करें। कभी २ टंडे पानी से एनिमा ले लीया करें। सन्ध्या हो तो कूलर इस्तेमाल न करें। अपने स्वास्थ्य को बनाये रखने में अगर इस प्रकार की सावधानी बरती तो आजीवन सुखी और समृद्धशाली रहेंगे।

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शिशु-पालन

(श्री वी. अग्रवाल

व

श्रीमति शान्ति अग्रवाल)

आज के युग में सन्तानोत्पत्ति और शिशु-पालन का विषय माता-पिता दोनों के लिये आंसुओं की होली बनकर रह गया है। सन्तान की नींव माल पडते ही जहाँ एक ओर तो इनका हृदय उल्लास से भर जाता है वहाँ दूसरी ओर इन भावों से भी बढकर उनके हृदय में चिन्ता, भय, कष्ट इत्यादि जैसे दुःख भरे विचारों की भरमार हो जाती है। क्या ऐसे पवित्र कर्तव्य को इस ढंग से ही मनाना उचित है? क्या स्वर्णिम प्राचीन काल में भी हमारे पूर्वज ऐसे अवसर का इन्हीं भावनाओं द्वारा स्वागत करते थे? क्या पूर्व काल के महापुरुषों जैसे श्री राम, कृष्ण, बुद्ध, ईसा, नानक, महम्मद इत्यादि को जन्म देनेवाली महान माताओं ने भी इसी दृष्टिकोण को अपनाया था? यदि इन प्रश्नों का उत्तर "नहीं" में है तो आधुनिक दृष्टिकोण में ऐसा फेर बदल क्यों?

हमारी सन्तान ही हमारा भविष्य हैं। यदि हमारे बच्चे शारीरिक और मानसिक दृष्टि से स्वस्थ होंगे तभी आगे की पीढ़ियों का भविष्य भी उज्ज्वल हो सकता है। उनके पालन-पोषण की जिम्मेदारी को भार रूप समझना चाहे वह किसी भी कारण से क्यों न हो, गलत दृष्टिकोण को अपनाना है।

माता-पिता और सन्तान का गहरा सम्बन्ध

माता-पिता अपनी सन्तान को शारीरिक और मानसिक दृष्टि से जैसा बनाना चाहें वैसा बना सकते हैं। उनकी गलतियों के कारण उनकी सन्तानों में तरह तरह के रोग पैदा हो सकते हैं।

शिशु के स्वास्थ्य की नींव उसके संसार में आने से बहुत पहले पड़ जाती है। माता पिता के स्वास्थ्य और भावनाओं का सन्तान के स्वास्थ्य पर बड़ा गहरा प्रभाव पड़ता है।

वर्तन बनाने के लिये कुम्हार अच्छी से अच्छी मिट्टी का प्रयोग करता है। क्योंकि वह जानता है कि जब तक उसके पास उच्च कोटी की उपयुक्त मिट्टी नहीं होगी तब तक चाहे वह कितना भी परिश्रम क्यों न करे या उनको विधिपूर्वक पकाने पर कितना ही धन खर्च क्यों न करे, तब तक वह बढिया किस्म के वर्तन बनाने में सफल नहीं हो सकता। मिट्टी के दोष-पूर्ण होने पर उसके सब प्रयत्न विफल हो जाते हैं। माता पिता भी कुम्हार के समान हैं। उनका आचरण ही शिशु के स्वास्थ्य की नींव है।

सन्तानोत्पत्ति के एक दो साल पहले का समय शिशु के स्वास्थ्य की दृष्टि से बड़ा महत्वपूर्ण है। यदि इस काल में माता पिता ठीक ढंग से रहें और स्वस्थ जीवन व्यतीत करें तो निश्चय ही शिशु का स्वास्थ्य भी उच्च कोटी का होगा। इसके साथ साथ सन्तानोत्पत्ति से माता के स्वास्थ्य पर भी कोई बुरा प्रभाव न पड़ेगा।

यदि माता पिता बननेवाले व्यक्तियों के रहन-सहन का ढंग ठीक नहीं है अर्थात् उनका आहार दोष-पूर्ण है, उनमें कलह रहती है, उनके विचार शुद्ध नहीं हैं तो निश्चय ही सन्तान शारीरिक और मानसिक दृष्टि से अस्वस्थ होगी।

प्रसव काल में माता के रहन-सहन के ढंग का भी शिशु की सेहत पर गहरा असर पड़ता है।

सन्तानोत्पत्ति का भय

कौन-सी स्त्री ऐसी होगी जो सन्तान की इच्छुक न हो, जिसको अपनी सन्तान प्यारी न हो? इसके सामने वह बड़े से बड़े बलिदान को भी तुच्छ समझती है। यह स्वाभाविक है। किन्तु लगभग सभी माताएँ सन्तानोत्पत्ति की असह्य पीड़ा को याद करके ही सिहर उठती हैं। क्योंकि वे इस क्रिया को भयङ्कर रोग से भी बढ़कर समझती हैं। बहुत-सी स्त्रियों की तो इसके कारण मृत्यु तक हो जाती है।

भय का मूल कारण

इस भय के और हमारी सन्तानों के निम्न कोटि के स्वास्थ्य के मूल कारण हैं हमारा दोषपूर्ण आहार, रहन-सहन का गलत ढंग और अनुपयुक्त मानसिक स्थिति। इन बातों में उचित सुधार करने से सन्तानोत्पत्ति एक सामान्य, पीड़ा-रहित तथा आनन्दपूर्ण क्रिया बन जाती है। इसके अलावा प्रसवकाल दुःखपूर्ण अथवा रोग न होकर आनन्दमय हो सकता है और माँ की सन्तानों का स्वास्थ्य भी कोटि का हो सकता है।

प्रायः देखा गया है कि शारीरिक परिश्रम करनेवाली स्त्रियों को बिना कष्ट ही सन्तान हो जाती है और वे एक-दो दिन ही में फिर अपने काम में जुट जाती हैं। दूसरी ओर मध्य श्रेणी और उच्च परिवार की स्त्रियों को जिन्हें कोई परिश्रम नहीं करना पड़ता और जो अधिक “पोषक” भोजन करती हैं प्रसवकाल में तरह तरह के रोग जैसे जी मिचलाना, उल्टी, बुखार, दस्त इत्यादि हो जाते हैं। सन्तानोत्पत्ति के समय भी उनको बहुत पीडा होती है और कई बार आपरेशन तक करने की नौबत आ जाती है।

मानसिक स्थिति

प्रसव काल में बहुत-सी स्त्रियाँ किसी न किसी चिन्ता से चढ़े वह वास्तविक हों अथवा भ्रममाल, व्यस्त रहती हैं। इससे माँ बच्चे के स्वास्थ्य पर बहुत बुरा प्रभाव पड़ता है।

चिन्ता के कारण उनके स्नायु मण्डल में हमेशा तनाव रहता है इससे शरीर में कई प्रकार के विषों की उत्पत्ति होती रहती है क्रोध, कटुता, दुःख, पाप जैसे दूषित विचारों और भावों से स्वास्थ्य का नाश होता है।

उच्च कोटि की सन्तान पैदा करने के लिये माता पिता कर्तव्य है कि वे संयम से रहें। विशेष कर जब गर्भ स्थित होने निश्चय हो जाये तो पूर्ण रूप से ब्रह्मचर्य का पालन करना परमावश्यक है। ऐसा करने से प्रसवकाल में माता को कोई रोग होने का नहीं रहता और शिशु स्वस्थ और आसानी से उत्पन्न होता है।

आहार का महत्व

आहार का बड़ा महत्व है। जिस आहार का सेवन माता प्रसव काल में करती है, वही बच्चे के लिये मौलिक तत्व है जिससे उसके शरीर का निर्माण होता है। यदि यह तत्व ही ठीक न हो तो बच्चे का शारीरिक निर्माण ही बहुत कमजोर होगा। उसका स्वास्थ्य चाहे कितना भी प्रयत्न किया जाये, न सुधर पायेगा।

किन्तु जैसे लगभग सभी माताएँ समझती हैं इसका यह मतलब नहीं कि माता को प्रसवकाल में अधिक मात्रा में भोजन करना चाहिये। क्योंकि इसके द्वारा उसने अब “दो” प्राणियों का यानी अपना और बच्चे का पालन करना है। प्रसवकाल में जरूरत है भोजन के गुण में सुधार करने की, न कि उसकी मात्रा को बढ़ाने की।

अधिक मात्रा में भोजन करने से कई प्रकार के रोगों की उत्पत्ति हो जाती है जैसे मेदे में गडबडी, सिर दर्द, चिडचिडापन इत्यादि। इसको पचाने में पहले से अधिक प्राणशक्ति की आवश्यकता पडती है। प्रसवकाल में माता के शरीर में ‘असाधारण क्रिया’ के कारण भोजन को पचाने की शक्ति की मात्रा पहले से कम उपलब्ध होती है। इसलिये प्रसवकाल में यह समझकर भोजन करना कि अब एक की बजाय “दो” के लिये भोजन चाहिये आवश्यक है।

प्रसवकाल का भोजन पूर्ण रूप से स्वस्थ होना चाहिये। यथा हर रोज कच्ची साग सब्जियों का प्रयोग बिना पकाये सलाद

के रूप में करना चाहिये । उबली हुई सब्जियाँ, पूर्ण (निनाछिलका निकाली) गेहूँ के आटे की रोटी और ताजे फलों का प्रयोग भी उचित मात्रा में करना जरूरी है ।

हानिकारक भोजन

चाय, काफी, तम्बाकू इत्यादि उत्तेजक पदार्थों का प्रयोग माता के लिये बिल्कुल वर्जित है । इनसे माता के शरीर के दूध पैदा करनेवाले कोष्ठ सूख जाते हैं । जो दूध माता के शरीर में बनता भी है, उसमें इन वस्तुओं के हानिकारक तत्वों का अंश आ जाता है । इसलिये माता को अपनी और शिशु के स्वास्थ्य की रक्षा करने के लिये इन वस्तुओं से दूर रहना चाहिये । जो माता ऐसी चीजों का प्रयोग करती हैं उनके दूध से पले बच्चों में कई प्रकार के मस्तिष्क-संबन्धि और शारीरिक रोग पैदा हो जाते हैं ।

माता का शारीरिक स्वास्थ्य

प्रसव के लिये शरीर के तन्दुरुस्त और लचीले होने की बड़ी आवश्यकता है । पेट के पट्टों में यह गुण होना चाहिये कि वे आसानी से सिकुड़ सकें और जन्म के बाद जल्दी से अपनी पहली जैसी हालत में आ जायें । इसके लिये नीचे लिखी बातों का विशेष ध्यान रखना चाहिये :—

- 1 शीतल वायु का नियमित रूप से सेवन करना बड़ा जरूरी है । खुली ठण्डी हवा में गहरी सांस लेनी चाहिये ।
- 2 तङ्ग कपड़ों को धारण नहीं करना चाहिये । न ही इनको कमर पर या पेट पर कस कर बाँधना चाहिये ।

3 स्त्रियों को प्रायः प्रसवकाल में विशेष कर पहले कुछ महीनों में, सुबह उठते ही मिचली और कै होने लगती है। दोपहर के बाद सिर दर्द और थकावट रहती है। इसका मुख्य कारण अम्ल पैदा करनेवाले भारी आहार, मांसादि तथा गलत ढङ्ग से मिश्रित भोजन हैं। यदि हल्का भोजन प्राकृतिक ढङ्ग से किया जाये तो इस तरह के कष्ट दायक लक्षण पैदा नहीं होते। यह कोई बीमारी नहीं है।

प्रसवकाल के समय ही ऐसा होने का एक और विशेष कारण यह भी है कि प्रकृति माता के शरीर से गन्दगी निकालकर उसकी आन्तरिक शुद्धि को बढ़ाना चाहती है ताकि बच्चे का निर्माण स्वस्थ वातावरण में सुचारुरूप से हो सके। यदि इस दृष्टिकोण को अपनाया जाये तो ऐसे लक्षण पैदा होने पर किसी प्रकार की चिन्ता या भय नहीं होना चाहिये। और न ही किसी किस्म की कोई दवाई प्रयोग करने की आवश्यकता है। पीडा कम करने के लिये थोड़ा उष्ण जल पीना उपयोगी होगा।

यह तकलीफ अधिकतर उन स्त्रियों को होती है जो स्वभाव से बहुत भावुक होती हैं।

मानसिक और शारीरिक परिश्रम के कारण भी इस प्रकार के लक्षण पैदा हो सकते हैं।

निम्न लिखित उपचार करने से ये लक्षण बड़ी जल्दी ठीक हो जाते हैं :—

(i) यदि भूख बिल्कुल न हो, तो केवल फलों या सब्जियों के कच्चे रस पर उपवास करना ठीक होगा। यह रस दिन में तीन या चार बार थोड़ी थोड़ी मात्रा में सेवन करने चाहिये। (प्रसवकाल में पूर्ण उपवास रखना प्रायः अनुचित होगा और इसीलिये रसों का सेवन बताया गया है।) इस प्रकार के रसोपवास चार पाँच दिन करने से ही, अवस्था में काफी सुधार हो सकता है।

(ii) इसके पश्चात् भूख लगने पर आवश्यकतानुसार कुछ दिनों के लिये फलों और सब्जियों पर ही निर्वाह करना लाभदायक होगा। इन दिनों में आलू, शकर कन्द, कच्चा केला जैसी श्वेतसारीय सब्जियों को छोड़कर सब तरह के फल और सब्जियों का प्रयोग किया जा सकता है। विशेष कर पके, मीठे और ताजे सेब का प्रयोग फायदेमन्द हैं। मीठे अंगूर, नाख, अनन्नास, संतरा, चैरी इत्यादि भी उपयोगी हैं। टमाटर, गाजर, सलाद इत्यादि का प्रयोग भी लाभकारी है।

(iii) हालत और सुधर जाने पर कुछ दिन तक एक समय केवल एक हलका भोजन करना चाहिये। और साथ साथ सब्जियों और फलों का या उनके रसों का प्रयोग जारी रखना चाहिये।

(iv) पाचन शक्ति के अनुसार अल्प मात्रा में शुद्ध और ताज़ा दूध का भी प्रयोग किया जा सकता है ।

(v) भोजन खूब चबाकर, आहिस्ता आहिस्ता और शान्त चित्त से करना चाहिये ।

(vi) इसके साथ साथ यथाशक्ति काम में जुटे रहना चाहिये ।

(vii) पहनने के वस्त्रों की बुनाई छिद्रयुक्त होनी चाहिये और वे ढीले और हल्के होने चाहिये ।

(viii) सब प्रकार की नशीली चीज़ों का सेवन वर्जित है । सिगरेट या बीड़ी के धुएँ तक को पास नहीं आने देना चाहिये ।

(ix) इस अवस्था में आराम का विशेष महत्व है ।

(x) गन्दे वातावरण में निवास नहीं करना चाहिये ।

(xi) प्रातःकाल खुली ताज़ी हवा में कुछ मिनट के लिये गहरी सांस लेनी चाहिये ।

(xii) कब्ज होने पर अहिंसक एनीमा का प्रयोग करना उचित है ।

(xiii) मेरुदण्ड-स्नान और पेट की पट्टी से विशेष लाभ होगा ।

पान सुपारी की बुरी आदत

बहुत-सी स्त्रियों को पान, सुपारी, चूना, तम्बाकू इत्यादि चबाने की लत होती । इनका थोड़ी मात्रा में और कभी २ प्रयोग करने से दृष्ट-पुष्ट स्त्रियों के स्वास्थ्य पर प्रत्यक्ष में भले ही कोई विशेष

कुप्रभाव दिखाई न दे। किन्तु इनका लगातार बहुत काल तक प्रयोग करने से वे इनकी हानियों से नहीं बच सकतीं। यदि गर्भावस्था में भी माता इनका प्रयोग करती रहे तो इससे शिशु के स्वास्थ्य पर बड़ा बुरा प्रभाव पड़ता है। इसलिये इस बुरी आदत का त्याग करने में ही भलाई है।

“फैशन” की चीजों से हानि

आजकल स्त्रियों में क्रीम-पाउडर के प्रयोग का बड़ा रिवाज है। इनकी त्वचा शरीर पर जमी रहने से चमड़ी बाहर के प्रकाश और ताज़ा हवा से वंचित रहती है। तथा शरीर के छिद्र अट जाने से उनके द्वारा शरीर का मल बाहर नहीं निकल सकता। इनके प्रयोग से शारीरिक स्वास्थ्य-विशेषकर चर्म का स्वास्थ्य-विगड़ता है। शरीर की चमड़ी को सुन्दर और स्वस्थ रखने के लिये गली मिट्टी या नीम्बू के रस का प्रयोग सर्वश्रेष्ठ है। इनको कुछ समय शरीर पर मलकर फिर ठण्डे पानी से धो देना चाहिये।

स्वास्थ्य के साधनों को सर्वदा अपनारें

ऊपर दिये गये नियमों का पालन केवल बीमारी या गर्भावस्था में ही नहीं किन्तु स्वस्थ और साधारण हालत में भी करना उपयोगी है। ऐसा करने से किसी प्रकार के रोग का भय नहीं रहता। इनमें मेरुदण्ड-स्नान, सूर्य-स्नान, वायु-स्नान और एनीमा का विशेष महत्व है। मेरुदण्ड-स्नान से मस्तिष्क आदि स्वस्थ रहता है और शरीर के रक्त-संचालन में सुधा होता है।

सूर्य-स्नान से त्वचा स्वस्थ रहती है और शरीर को उचित मात्रा में विटामिन "डी" प्राप्त होता है। फल स्वरूप शरीर को कैल्शियम काफ़ी मात्रा में मिलने से हड्डियाँ मज़बूत होती हैं। इस प्रकार माता के स्वास्थ्य में सुधार होने से शिशु के स्वास्थ्य में वृद्धि होती है।

ऐसे ही वायु-स्नान से भी शरीर के रक्त-संचालन में सुधार होता है। इससे त्वचा और भी क्रियाशील और स्वस्थ होती है। साथ ही मस्तिष्क आदि की दशा में उन्नति होती है।

एनीमा से आंतों में मल इकट्ठा होने नहीं पाता और वे स्वस्थ हालत में रहती हैं।

ऐसे ही स्वास्थ्य के दूसरे नियमों का भी बड़ा महत्व है। यदि माता इनका पालन विधि पूर्वक करती रहे तो वह केवल गर्भावस्था की बीमारियों से ही नहीं बच सकती; बल्कि अपने स्वास्थ्य में सुधार होने के साथ साथ उत्तम और स्वस्थ सन्तान उत्पन्न कर सकती है।

आराम का महत्व

जैसे पहले कहा गया है माता को गर्भावस्था में उचित मात्रा में आराम करना चाहिये। इसका यह अर्थ नहीं कि वह बिल्कुल काम काज छोड़ दे। तात्पर्य यह है कि उसको यथाशक्ति और आवश्यकतानुसार घर के काम काज में लगे रहना चाहिये। किन्तु उसको अपनी शक्ति से बढ़कर परिश्रम नहीं करना चाहिये जैसे

अधिक भार उठाना, बहुत तेज़ भागना, थकावट होने पर भी काम में जुटे रहना इत्यादि ।

व्यायाम की आवश्यकता

बहुत हद तक पढ़ों के स्वास्थ्य पर ही शरीर का स्वास्थ्य निर्भर है । स्वस्थ होने की अवस्था में इनमें काफी लचक रहती है और इनके क्रियाशील रहने से इनमें गन्दगी नहीं भरती । इनका स्वास्थ्य अच्छे आहार तथा स्वास्थ्य के दूसरे नियमों पर तो निर्भर है ही ; किन्तु व्यायाम का भी पढ़ों को ठीक अवस्था में रखने में बड़ा महत्व है । इसलिये कुछ व्यायाम नियमित रूप से करते रहना चाहिये ।

बहुत-से व्यक्ति स्त्रियों के लिये व्यायाम की आवश्यकता इस लिये नहीं समझते क्योंकि उनको घर के काम काज में काफी परिश्रम करना पड़ता है । किन्तु यह विचार शत प्रतिशत ठीक नहीं । बहुत-से मकानों में हवा और रोशनी बहुत कम अती है । ऐसी हालत में चाहे कितना भी परिश्रम क्यों न किया जाये, स्वास्थ्य ठीक नहीं रह सकता ।

घर के काम काज में शरीर के सब अङ्गों को एक जैसा परिश्रम नहीं करना पड़ता । कुछ अङ्गों की तो काफी कसरत हो जाती है और कुछ को बहुत कम परिश्रम करना पड़ता है । शरीर को भी काफी समय तक आगे की तरफ झुके रहना पड़ता है । इसका यह परिणाम होता है कि पीठ के पढ़ों का झुकाव केवल

आगे की ओर ही रहता है। इससे पीठ में अकड़न पैदा हो जाती है। इस अवस्था में रहने से फेफड़ों में हवा उचित मात्रा में नहीं भरती जिसके फल स्वरूप शरीर की गन्दी हवा पूरी तरह से न निकलने से इनमें आहिस्ता २ मल इकट्ठा होता रहता है। इससे पेट के सारे अङ्गों पर भी एक तरह का दबाव सा पड़ता रहता है। उदर के पट्टों का भी व्यायाम नहीं होता। इससे उन पट्टों की लचक बहुत कम या ना के बराबर हो जाती है। ऐसी अवस्था के बहुत समय तक चलने से वह अपना काम सुचारु रूप से करने के अयोग्य हो जाते हैं।

इस लेख में आगे कुछ ऐसे व्यायाम दिये जायेंगे जिनसे शरीर के भिन्न २ अङ्गों के पट्टों का उचित ढंग से व्यायाम हो जायेगा। इनके करने से रक्त-संचालन में भी काफ़ी सुधार हो जायेगा। पट्टों के स्वास्थ्य में सुधार होने से शरीर का साधारण स्वास्थ्य तो बढेगा ही; इसके साथ २ गर्भावस्था से संबन्धित कष्ट और बीमारियों का भी डर नहीं रहेगा।

ये व्यायाम प्रत्येक स्त्री के लिये उपयोगी हैं किन्तु माता बनानेवाली स्त्रियों के लिये इनका विशेष महत्व है।

ये व्यायाम सन्तानोत्पत्ति के बाद तीन चार सप्ताह तक नहीं करने चाहियें। हाँ, इस अवधि के बाद इनको करने में कोई आपत्ति नहीं।

व्यायाम करने से पहले कुछ ऐसी बातें हैं जिनको भली भाँति समझ लेना बड़ा जरूरी है। ये इस प्रकार हैं—

- (1) व्यायाम के समय पेट लगभग बिल्कुल खाली होना चाहिये। यानी ये भोजन के तुरन्त पश्चात् या चार पाँच घण्टे तक नहीं करनी चाहिये।
- (2) व्यायाम का स्थान खूब हवादार होना चाहिये। यदि बन्द कमरे में व्यायाम किया जाये तो उसकी खिडकियाँ और रोशनदान खुले रखने चाहिये।
- (3) व्यायाम करने के लिये प्रातः और सायं का समय उत्तम है।
- (4) नङ्गे फर्श पर खड़े होकर या लेट कर या बैठ कर व्यायाम करना उचित नहीं। फर्श पर एक दरी बिछा कर ही उस पर व्यायाम करना चाहिये।
- (5) व्यायाम बिना किसी तनाव और थकावट के करना चाहिये। प्रत्येक व्यायाम के पश्चात् थोड़ा आराम करना उचित है। इसके बाद अगला व्यायाम करना चाहिये।
- (6) प्रत्येक व्यायाम के साथ २ उसका प्रयोजन लिख दिया गया है। इसलिये सब व्यायामों को एक साथ करने की आवश्यकता नहीं। प्रत्येक स्त्री को व्यायाम का चुनाव स्वयं करना चाहिये।

- (7) व्यायाम के बाद शीतल जल में स्नान कर लेना बहुत उपयोगी है। यदि पानी बहुत ठंडा हो तो उसमें आवश्यकतानुसार थोड़ा गर्म पानी मिलाकर उसको सहनीय ठण्डा कर लेना चाहिये।
- (8) यदि व्यायाम भोजन से पहले बिल्कुल खाली पेट पर किया जाये तो उसके बाद थोड़ा आराम करके फिर भोजन करना चाहिये।
- (9) कभी कभी यथासंभव उपवास करना चाहिये किन्तु व्यायाम जहाँ तक हो सके नियमित रूप से करते रहना चाहिये।
- (10) व्यायाम करते समय तंग वस्त्र नहीं पहनने चाहिये बल्कि ढीले वस्त्र धारण करने चाहिये जिससे शरीर सब ओर बिना रुकावट और अनुविधा के घूम सके। कपड़े का दबाव किसी अंग पर महसूस नहीं होना चाहिये।
- (11) व्यायाम करने से सांस फूटना नहीं चाहिये। इसलिये ऐसे व्यायाम और इतने समय के लिये करने चाहिये कि सांस लेने में कोई अनुविधा न हो।
- (12) व्यायाम आहिस्ता २ करना चाहिये। यदि कोई स्त्री इनको पूर्ण रूप से करने में कठिनाई अनुभव करे तो उसे दूसरी स्त्री की सहायता ले लेनी चाहिये। किन्तु यह ध्यान रहे कि ऐसा करने से उसे थकावट और अकड़न महसूस न हो।

व्यायामों की विधि इस प्रकार है :—

व्यायाम नं. १

- (1) फर्श पर पीठ के बल सीधे लेट जायें ।
- (2) आहिस्ता २ एक टाँग को ऊपर उठावें ।
- (3) टाँग को घुटने पर मोड़ कर हाथ से जितना सुविधा पूर्वक दबा सकें पेट पर दबावें ।
- (4) टाँग को सीधा कर लें और पहलेवाली अवस्था में फर्श पर ले आयें ।
- (5) यही व्यायाम फिर दूसरी टाँग से भी करें ।
- (6) इस तरह प्रत्येक टाँग से ये व्यायाम दो या तीन बार करें ।
- (7) फिर यह व्यायाम एक या दो बार दोनों टाँगों से एकसाथ करें । व्यायाम के बाद आराम करें और गहरी साँस लें ।

इस व्यायाम से कुल्हों के पड़े मजबूत होते हैं । घुटनों को मोड़ने से, टाँगों को पेट पर दबाने से और फिर दोनों टाँगों से व्यायाम करने से कुल्हों के पड़ों का खूब व्यायाम हो जाता है ।

व्यायाम नं. २

- (1) फर्श पर पीठ के बल सीधे लेट जायें ।
- (2) दोनों टाँगों को जोड़ कर ऊपर उठावें ।
- (3) दोनों घुटनों को थोड़ा मोड़कर टाँगों को हवा में साइकिल की तरह चलायें ।

(4) यह व्यायाम कुछ मिनट तक जल्दी जल्दी करें ।

(5) फिर टाँगों को सीधा करके फर्श पर ले आयें ।

यह व्यायाम उन व्यक्तियों के लिये ही ठीक है जो अधिक कमज़ोर न हों ।

इस व्यायाम से पेट और कुल्हों के पड़े मज़बूत होते हैं ।

व्यायाम के बाद शरीर को ढीला करके आराम करें और गहरी साँस लें ।

व्यायाम नं. ३

(1) सिर के नीचे एक कम ऊँचा तकिया रख कर और फर्श पर टाँगों सीधी फैला कर पीठ के बल लेट जायें ।

(2) हथेलियों को बगल के पास ला कर फर्श पर मज़बूती से टेक लें । हाथ की अंगुलियाँ आगे की ओर रहनी चाहियें ।

(3) हथेलियों के सहारे सिर और घड को ऊपर उठा कर बैठने जैसी अवस्था में आ जायें । ध्यान रहे कि टाँगें बिल्कुल सीधी रहें और शरीर का सारा भार केवल हथेलियों पर रहे जो फर्श पर जमी रहनी चाहियें ।

(4) फिर आहिस्ता २ घड और सिर को पहले जैसी अवस्था में लायें ।

(5) थोड़ा आराम करके फिर घड और सिर को पहले की तरह उठायें ।

इस तरह तीन चार बार करें ।

इस व्यायाम से पीठ के पड़ों का व्यायाम होता है ।

व्यायाम नं. ४

- (1) व्यायाम नं. ३ के मुताबिक घड और सिर को ऊपर उठाकर बैठने जैसी अवस्था में आ जायें। हथेलियाँ फर्श पर मजबूती से टिकी रहें और टाँगों आगे की तरफ बिल्कुल सीधी रहें।
- (2) भार बायीं हथेली से हटा कर, सारा भार दायीं हथेली पर ले आयें। फिर घड को घुमा कर जितना दायीं ओर मोड़ सकें मोड़ लें।
- (3) इसी प्रकार दायीं हथेली का भार हटा कर, शरीर को बायीं ओर ले जायें।
- (4) इसी तरह तीन चार बार करें।
- (5) शरीर को ढीला छोड़ कर आराम करें और गहरी साँस लें।

यह व्यायाम रीढ़ की हड्डी के लिये बहुत उपयोगी है और इससे शरीर के स्वास्थ्य में भी वृद्धि होती है।

व्यायाम नं. ५

- (1) सीधे खड़े हो जायें और हथेलियों को मजबूती से कुल्हों पर रख लें।
- (2) घड को दायीं ओर जितना झुका सकें झुकायें।
- (3) इसी अवस्था में घड और सिर को आगे की ओर से घुमा कर बायीं ओर ले आयें। फिर आहिस्ता २ सीधे खड़े होने की अवस्था में आ जायें।

(4) इसी प्रकार बायीं ओर से शुरू करके दायीं ओर से घड और सिर को आगे की तरफ से घुमा कर दायीं ओर से सीधे खड़े होने की अवस्था में आ जायें ।

(5) इसी प्रकार दो या तीन बार करें ।

(6) शरीर को ढीला छोड़ कर आराम करें और गहरी साँस लें ।

इस व्यायाम द्वारा उदर के विशेष कर इसके नीचे के भाग के पट्टों की कसरत होती है ।

व्यायाम नं. ६

(1) दोनों हथेलियाँ कुल्हों पर मज़बूती से रखकर सीधे खड़े हो जायें ।

(2) सिर और घड को जितना पीछे की ओर झुका सकें झुकायें ।

(3) फिर अपनी साधारण अवस्था में आ जायें । (इस व्यायाम में टाँगें बिल्कुल सीधी रहनी चाहियें और इसे आहिस्ता २ शरीर को झटका दिये बिना करना चाहिये ।)

(4) गहरी साँस लें और इसी प्रकार दो तीन बार करें ।

इस व्यायाम से पीठ के नीचे के पट्टों का व्यायाम होता है ।

व्यायाम नं. ७

(1) सीधे खड़े हो जायें ।

(2) घड और कन्धों को बिना घुमाये, गर्दन को दायीं ओर जितना घुमा सकें आहिस्ता से घुमायें ।

(3) इसी प्रकार गर्दन को यथासम्भव बायीं ओर घुमायें ।

(4) इस तरह दो तीन बार करें और आराम करें ।

(5) फिर धड़ और कन्धों को बिना घुमाये, सिर को पीछे की ओर जितना झुका सकें झुकायें। फिर आगे की ओर जितना झुका सकें झुका कर ठोड़ी को छाती तक ले जायें।

यह व्यायाम दो तीन बार करें और फिर आराम करें।

इस व्यायाम से गर्दन के पड़ों को लाभ होता है।

व्यायाम नं. ८

- (1) बायें पैर के पड़ों को ढीला छोड़ दें।
- (2) इस पैर के तलवे के बीच के भाग को दायें हाथ से पकड़ लें।
- (3) बायें हाथ से इस पैर की हर एक अंगुली को बारी बारी कुछ बार आगे खींच कर घुमायें। एक बार बायें से दायें ओर घुमायें और दूसरी बार दायें से बायें ओर घुमायें।
- (4) इस प्रकार दायें पैर की अंगुलियों का व्यायाम करें।

ऊपर लिखे व्यायाम बड़े साधारण हैं और आसानी से बिना किसी की सहायता से घर में किये जा सकते हैं। इनका अभिप्राय शरीर के भिन्न भिन्न अंगों के पड़ों का विशेष कर पीठ और उदर के पड़ों का व्यायाम है। इनके करने में प्रतिदिन आध घण्टे से ज्यादा समय नहीं लगता। इनके साथ साथ कुछ समय के लिये नंगे पाँव घास पर सैर करना उपयोगी है।

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In summer the heat in Pudukkottai is ten degrees less than Delhi, Allahabad and Vijayawada in the North. It is not very cold in winter. Good vegetables and tender coconuts are available all through the year.

Each patient is given a separate room with open space all round. The rooms are electrified and provided with wooden cots to sleep on, and a spinal bath tub. Patients should bring their own bedding. In winter only the nights will be cold and woollen blankets, or cotton razai will be necessary. Among warm clothing a sweater and socks will do.

Pudukkottai is on the Madras—Rameswaram line about 400 k. m. south of Madras. Rameswaram Express passes through this place. All Express trains leave Madras Egmore in the night and the Rameswaram Express arrives here in the morning at 7-00. The Town Bus takes passengers from the station. From Brindavan Hotel bus stop horse jutkas will be available for Ganeshnagar for 75 ps. Taxis from station to Ganeshnagar can be arranged if advance intimation is given.

Charges including rent, food and treatment per week Rs. 60; per day Rs. 15. Special charges for those who need constant attention.

Fee for consultation in person or by post Rs. 5.

All charges are payable in advance.

For any further information please write to the Director. Ascertain the availability of accomodation before proceeding.

Address for telegram : Sanatorium, Ganeshnagar,
Pudukkottai-1. (Tiruchirapalli Dt.)

The Life Natural

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SHOULD WE VENTURE ?

The case is one of the degeneracy class and that too in quite an advanced stage. Almost every system of drug treatment has been given a fair trial. The shifting of treatment each time was not so much at the will of the patient as at that of the friends and relatives around and the medical men. Even those medical men have unanimously declared that after all it is Nature that is to cure the patient, drugs are, they said, just aids to Nature, and that therefore it would be wise on their part to leave the patient to Nature, so that whatever vitality was left over can be utilised to set his system aright, if at all he could. No one questioned the need to stop those "aids to Nature" No one conceded that it was because of their failure.

At this stage helplessly, or inevitably, they bring the patient to a Nature-Curist. The Nature-Curist, unlike the medicos spends sufficient time to the whole health history of the patient. He further puts quite a number of questions to ascertain many a point which they had skipped off, thinking that the present disease had no relation with those of the past—those that have been "cured". Relief attained after a disease has been treated with drugs is to them attainment of a cure. They do not have the least idea that the present is because of the past, that the condition of the patient is all due to the repeated so called "cures" commencing from a simple common cold or fever. In the guise of the "cures" they have been banking disease, is a matter

to be explained at length by the Nature Curist. All the medicos, be they of any group of professionals, have been consistently blaming certain bacteria or the change in the weather as the prime cause of the trouble that was then there. Thanks to their generous contribution gained over centuries of 'research,' the patient has been brought to an "incurable" stage. But they have brought him to the Nature-Curist for a cure of course.

Having put the Nature-Curist somewhat wise about the state of the patient's health, the friends and relatives put the Nature-Curist in the witness box, and begin to cross examine him, as to how long it would take for a turn to normal and if he could give them a guarantee of a cure, whereupon they hesitatingly talk of the fees.

They never care to realise that these are questions that they ought to have put to each and every medical man from the very beginning. They dared not, because of the few letters of the alphabets that followed their names, not knowing of what worth they were in reality. Here this Nature-Curist has just his name and nothing else to follow. When the Nature-Curist humbly tells them that he is nobody to give a guarantee of a cure of the disease and that too when it has been brought to such a bad state, that it is Mother Nature who should help him and that he is just a sign board on the road to Health, they take it for his weakness. An ego-filled boaster is, for them, a "wise" "doctor". Humility is a sign of weakness for them. This mentality of the people has made quite many half-baked Naturopaths add a prefix and a suffix of "Dr." and "N. D." to their names. They equip themselves with all the gadgets that go to help a symptomatic treatment.

The friends and relatives confer among themselves, even after having brought the patient to the Nature-

Curist, and weigh his talk to understand the probabilities that go to help them arrive at a decision.

There is a second conference with the Nature-Curist. He explains the truth behind health and disease, the path back to health from the station very near Death where the patient has been brought to and the future that might be a return to better and better health or a breakdown in such an attempt, due to the exhaustion of the Vital Reserve, which has been depleted miserably to a very low balance.

It is a case which the drugs have ruined. It is a case which the doctors have declared incurable. It is a case in which the doctors have drawn the date of his exit from the world much nearer – not just by days, but by scores of years. It is a case in which the drug treatment have made the patient prefer death as the great reliever and redeemer, for the pain he has to put up with make him endure hell on earth.

The changing and repeating of drug treatments were not often at the will of the patient, but ones lovingly and ignorantly imposed on him. He had nothing but to submit, like the soldiers of the light brigade.

“Theirs’ not to reason why;

Theirs but to do and die.”

The day the patient is put under Nature-Cure treatment, he feels greatly relieved. There is nothing of bitter distaste for him to swallow. There is no pricking of his fleshless body. There is no compulsory feeding of heavy and highly nourishing food. His sleepless years have become just a matter of memory. He enjoys natural sleep, though for short hours in the beginning.

Gradually, the patient changes his ideas of life and death. Many such patients manage to steer back to health and long life by passing over from degeneracy to

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chronic and from chronic to acute and thence to better health.

Some whose vitality has been exhausted earlier, have to face the end. But that end is welcomed—now not because it is inevitable, not by the tortuous path—but by one of peace and quietitude.

The Nature-Curist has only this to say :—

There is only one path to Health and that is Nature's path. Slow, steady and careful progress might help the patient to a safe return to health. But none can rule out the possibility of the running out of the Vital Reserve in his journey to health. Even that is not a loss. For, Bhagavan Sri Krishna has said it :—

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ II 37

“ Either slain in battle you will attain heaven, or gaining victory you will enjoy sovereignty of the earth; therefore arise, determined to fight.”

And death is not to be dreaded, nor can any escape. As the great Tamil poet, Sri Subrahmanya Bharati has sung

“ பிறந்தவர் யாவரும் இறப்பதுறுதியெனும்

பெற்றியை உணர்ந்தாரேல் ”

“ all that are born are to die some day.” And what is death after all; it is just changing of worn-out dress, as Bhagavan Sri Krishna has said :—

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णानि नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यानि संयाति नवानि देही ॥ II 22

A FIGURE TO LOOK AT

L. Ganesa Sarma, 1728 (G-168), Nanakpur, New Delhi-23

The Maharashtra Branch of the Association Of Health Education had a discussion on this subject at one of its regular monthly meetings. Points for both sides of the question were brought forth. Dr. Mani convincingly added that eating for the sake of a body to look at was at the cost of one's own Vital Economy. Sri Sarma, the President of the Association, has elaborated the topic here for the benefit of all our readers.

— Editor

"Excuse me, I took quite sometime to recognise you. What has happened to you? You are greatly reduced and terribly weakened".

It is true, I am greatly reduced. But about weakness, none else can be a better judge than myself. Earlier, I had an overall distribution of burden on my body. I could not go up the stairs without gasping for breath. If weight was that you consider health, then why should you not become a mountain of flesh that I was just ten years ago? Now I could just run up and down the staircase and I enjoy such fun, as if my boyhood has returned. I could easily walk a good

"As a man discarding worn-out clothes, takes other new ones, likewise the embodied soul, casting off the worn-out bodies enters into bodies which are new."

Faith and implicit obedience to the Laws of Nature has helped many many patients who had earlier been brought to such a weak stage in their return to health. So,

"Awake, arise and stop not till the goal is reached."

distance, whereas previously I considered myself lame if my car was sent to the garage for servicing. What you adore is that corpulent mass that was myself plus all the dirt that I could not throw out. If one has to hold a weight on his head or shoulder for sometime, he gets tired. But, just imagine how I should have fared when I was carrying nearly 20 kilogrammes of extra weight for over twenty years. Twenty years! It is not a short period in a man's life. Can I ever say that I had lived that period to my advantage?

"To tell you further, my dear friend, you should congratulate me first. Do you remember a day some five years ago, when I stood with my hands stretched out like a beggar? I had no child and my wife longed for one. We decided that we should adopt one of yours. You turned me away, out of consideration for our long friendship, without kicking me out. But still I thank you all the more. You have ultimately put me on the right path—in search of health, to be able to have a son all my own. My wife now boasts to her friends that I am now a man. Yes, I am now a man. May be, I have become very lean. May be, I look emaciated. But that is just a comparative view from what I was. May be, I have too much of wrinkles, making me look older than what I should look for my real age. But I am confident, I have gained at least twenty years more to live.....I have spoken a little too much, perhaps. But it is all due to the great enthusiasm that is bubbling in me. Excuse me."

"You mean to say that you have become healthier now, looking haggard and if you will excuse this expression, looking like a scarecrow."

"You may call me whatever you feel happy with. I am neither bothered with all that, nor do I flare up now, unable to control my temper. I must say,

I am better tempered now. You know that a tempered steel stands a great amount of strain. There comes my wife. Ask her what she feels about me now."

"Namasteji. I have been listening to your conversation from the adjacent room and that is why I came here to tell you in short that some two years ago, I had a living figure of a husband. Now I have a lively being of a husband. We had a family doctor whose bill used to go up to three figures every month. Now we have no sickness in the family and my husband and myself are able to take care of the health of quite many people. He is happy, we are all happy and he is able to make most others happy. What more do we need?"

"I agree, to be obese is ugly. But to exhibit one's anatomical structure is equally awkward. Shouldn't there be some flesh left to cover the bones? Also, I don't wish it should happen, if one falls down, the bony person will get seriously hurt. While you were on the slimming course of treatment, you could have made a halt at a stage when you had reached the limit of losing flesh, so that you had something left behind and you have a figure to look at. I could not see any reason why you should have continued the course until you could lose nothing more."

Such an incident is nothing rare. There are hundreds and thousands of similars. Rightly did a devotee pray, "God, Show Mercy on me. Save me from my friends." In quite many cases, it is the friends and relatives who had discouraged against continuing the treatment and even made them go back to that very drug system of treatment that they have lately rejected, and end in a total and untimely disaster. But that is a "recognised" way and no one is found fault with. It is true, the fault can be found only if the person is

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living. And that is the lot of the follower of the hygienic path. He owns the body, for others to “lovingly” control. If he remains stubborn in his decision, he is laughed at.

Now, the main question is. that had he not started on hygienic lines, would he have survived. *It is not enough if we just see the records of clinical data. They are just records of patent symptoms.* That which has been latent and weighing heavy on the patient *does* count. But the clinical tests are *incapable* of reading them. If you have doubts, read these lines taken from the “Author’s Own Cure” in our text book (9th Edition), Practical Nature-Cure:—

“The nerves and skin had by this time completely lost all powers of adjustment to the climate; summer and winter were alike trying; very heavy woollen clothing had to be worn nearly all through the year; the feet had to be encased in two pairs of thick woollen socks inside the shoes. Almost every year there was a chronic cough, which lasted till summer. This interfered very greatly with sleep, as the cough-fit usually began about bed time and went on till about three in the morning.

“But the worst part of the trouble was intangible, being mental; spells of melancholy and despair were very frequent and each spell lasted long. Sleep would often be cut short by nightmares of fearsome dreams; thoughts of suicide were haunting the mind; it was felt that at any time a suicidal mania might arise and overpower the mind; hence the sufferer had to give a wide berth to wells in lonely spaces and to railway lines, when trains might be coming. The memory was weakened; the power of attention was also declining; it was next to impossible to listen to clients’ accounts of

their law cases or think coherently in the course of business.....There was only one hope—from death the friend of the hopelessly afflicted, to retire to a lonely place outside the town; to sit there meditating on death and the after life, was a pleasant occupation.”

But with all these sufferings—both physical, physiological and mental, what was the experts' diagnosis.

“The doctors said that there was no disease and that all was imaginary; but that was because they did not know the right means of cure; they were foolish enough to say that the sufferer had only to imagine cured, in order to be healthy.....”

What a great disaster would it have been, had my father continued to be a devotee of the drug-devils? May be, I would not be here to lament—I might not have been born at all. This elevation that the Science of Health and Healing had through him, the sacred knowledge of the link between physics, physiology, and philosophy and so many other good things that he has done would all have been denied to us. It is Divine Grace that made him take a turn and a right turn and get a second lease of life—the second lease that he had was much longer than his first and the expected normal span of life of a member of our family; his father died at the age of 42, and he himself lived 53 years after he took to Nature-Cure. (He shed his mortal coil at his 86th year).

It may look an exaggeration if I say that man has lost the perception of Health. Most men, as we look at them, seem to be healthy. But when one makes an intimate inquiry into his health-history, he has a tale of woe to narrate: the agony that he is suffering, the weight that he is groaning under and his unwillingness to get up from bed every morning. It is only a figure

to look at, not one that gives its carrier that feeling of bouyancy, gaeity, and endurance. May be, it is filled with lust and arrogance. But that cannot carry him a long way through.

In the standards of the "world" one might have looked healthy and chubby. But after his taking over to the Hygienic path, he is sure to shed off all that is not his—he has only been an unwilling custodian of the dirty "junk", as my friend Sri Homy J. Dinshaw terms it. Mother Nature helps him to be free from unnecessary burden, provided he has vitality enough left behind.

You must have read that editorial article, "That Latter Half". Life does not like to build fresh tissues while there is elimination going on. If it does so, beyond the bare necessity, the new tissues will inherit the quality of what is around it—the filthy morbid matter of ages. In a body that is on its way back to health—a body that is yet to attain a good level of health,—one cannot expect a high level of hygienic conditions all too soon.

Just think of this. The deep hardened layers of age-old accumulations of toxic matter is being gradually excavated and dislodged, little by little, stage by stage. An old scaley layer might not so much sully a fresh acquisition that is light and loose. But it would greatly pollute when it has itself become light and loose. Obviously, building up at such a time is not proper. But that does not mean that the diseased body should be completely changed and only thereafter can a healthy body be built up. That will mean taking a new birth—obviously after casting off of the present body. Most people will not wish it, nor does that happen in all cases. It does happen when it is inevitable, when the body is so dirty that it will be

“cheaper” or “profitable” to have a new house than to repair the delapidated one.* Building up process starts at a stage when the body has become comparatively clean. A perfectly clean body is Godhood.

To live the Life Natural is good and the ideal. But we cannot forget that “to err (incorporating an error in the word ‘err’ as an example for the saying) is human and to forgive is Divine”. So, err we do, and become recipients of the results thereof too. But there are the masses who err alone and rarely go by the right path and if at all they are right, it is in spite of their desire for pleasure. Though the immediate results of their actions is pleasure, the ultimate results have got to be pain. That is according to the Law of Dual Effects, and whether one wishes so or not, the Laws of Nature do apply. Again, seeking relief by any of the methods that try to cheat Nature, the freedom from pain is short lived and disease becomes an inevitable life companion. Ultimately such people are driven to the necessity of seeking remedy through the hygienic way. Here the payment of fines is not just for the immediate crimes. That is of course the first to be done. When that has been cleared, the next surface that is exposed is that last one before the one that has been cleared. Thus layer after layer of accumulations of sins are being cleared, either in continuity or in instalments. May be, there is a little time lag, but there can never be a permanent escape from the experience of punishments for all the sins committed, because for each and every one of them there is a perfect record in the body.

* वासांसि जीर्णानि यथा विहाय नवानि गृह्णानि नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देहि ॥

As a man discarding his worn-out clothes, takes other new ones, likewise the embodied soul, casting off worn out bodies, enters into others which are new.

With each such clearance of sin, as well as of morbid matter, that has been thrown out is something that is not the body proper. That is why such matter is called the foreign matter. But that matter has been adding to the weight of the person, when weighed on the scales and he has been said to weigh so many pounds or kilograms, though that person, naked, without any dress and all the foreign matter excluded, should have a much lower weight that is only *his* body. This shows that all that we see is not the real truth. His weight before treatment was therefore something apparent and exaggerated. The weight reduced as a result of the treatment was to have been his weight actually even then. But it could not be ascertained then, because though he could cast off his clothes he could not cast off his foreign matter so easily.

But the friends and relatives, whoever happen to see him, blame him and blame the treatment for the "extreme reduction and terrible weakness" that has been brought over him. The person concerned himself feels lighter, active, alert and attentive in his day to day work and has a much greater endurance than ever before. But with all that, the stinging continues. The sanity in continuing with the hygienic system is doubted—nay, decried. What else should he do? Something other than this—something unhygienic? Some such people succumb to such criticism. He is taken back to the same drug-doctor-devil, who declares that he has been starved. But his treatment does not simply stop with suggesting some dietary prescriptions to put on weight, that is to compensate for the "starvation" as he calls it, because that will not fetch him a regular flow of income. Drugs are also prescribed and he becomes a patient again. If there be an unduly early end of his life, the friends and relatives who were responsible for the change in the treatment and the

medical man who had drugged a person who was comparatively free from disease, are all free from legal blame, for they have followed a licenced system, however dangerous it was, is going to be, prescriptions of poisons can never be safe. What is not safe for the strong and healthy cannot be safe for the weak and sickly. On the other hand a simple Life Natural that made him shed most of that was not his, made him possess a body that was hygienically clean, is severely blamed. But even here there can be no legal quibbling to punish the well-meaning hygienist, for he has never prescribed poisons. A licence is needed for dispensing poisons, not for advising a dietary.

It is not that every follower of Nature-Cure should look a "scarecrow". The weight of the body is dependent upon the type of work or exercise that one does. If one is a mere sedentary worker, rarely exercising the muscles, then one cannot expect to have a figure to look at. If one does little physical labour but eats a lot to nourish a fleshy body, one is bound to harbour disease, for him the excess remains a dead weight of foreign matter.

A person who has reduced himself through the hygienic way, remains lean by virtue of his work that lacks manual labour, is bound to have wrinkles on his face and body. The elasticity of the epidermis is very limited. A skin that has remained stretched out in all directions for quite many years by the pressure of fatty and fluid accumulations under it, is relieved of all the adipose deposits, is bound to shrink and show wrinkles. This can, to a great extent be avoided by judicious and non-violent massage.

If a person would like to have a figure for others to look at, and begins to eat highly nourishing foods, such as high protein foods, he may be able to build a

fleshy figure again, but at his own cost. While so eating, he must remember, his own years of life. Yes, one eats his own age to be. This includes the justifiable eating even by manual workers. They too eat their own life to be. That is the reason why wrestlers and weightlifters have a shorter span of life.

If a person is brought up from childhood in the hygienic way, however lean he may be, he will have a figure to look at, though not heavy. But for the past sinners, who have retrieved their body by repentance, to expect to have a figure to look at for the sake of others is to shorten their span of life for the sake of others and for the sake of a false glory for the Science that he had adapted. Let it be a body to live with.

The safest and sanest method of striving at a figure to look at without very much eating into one's life span, will be to remain on a sun-cooked meal in an abstemious manner. One must know that the figure is because of the food, that has become part of the live body, and not all that has been devoured, a great part of it has to be thrown off as waste. In the latter case, he is also draining his Vital Reserve.

Either raw and fresh vegetables and nuts, preferably cocoanuts, or fruit and nuts, living mostly in open air and having some productive occupational exercise, such as gardening, helps one to develop a figure to look at and to live with. Such a person has to develop a great control over his sense organ of the tongue. That control further begets him an easy sway over all the other senses. In such a stage, he does not think of a figure to look at, but that of Mother Nature's gift. He is adored by every one, not merely with admiration, but with reverence. So, a body to live with is the prime necessity. A figure to look at will be a by-product.

WE LIVE ON SUN-COOKED FOOD

Vidwan M. Ramakrishnan, Madras.

You may believe in the "kaarmik" theory or not, but I do. Otherwise, how could I have had the great fortune of coming in contact with one who could thoroughly change my mode of living? "In the midst of darkness, light persists", said Mahatma Gandhiji. How true it is! In the midst of a city of humdrum, selfishness, bias and hatred, how could I have found peace and tranquility, in search of which yogis and tapasvis run away to jungles. It is all due to God's unbounded Grace that as a teacher who came in search of a job to earn a living, that I saw a new light and a hope for finding heaven on earth.

In the report of the news of Nature-Cure Conference at Delhi in *The Life Natural* (April-May) under the title From Calcutta To Delhi, there is a reference to my Guru, Sri M. K. Pandurangam, who demonstrated to the delegates assembled there the falsity of the calorie theory and the enormous strength and *endurance* that lay invisible in a slender and frail looking body. It is also mentioned therein that he lives on sun-cooked food alone, besides the four major elements, namely Ether, Air, Light and Water.

My Guru is one who has realised that one can teach and impart lessons better by practice than by precept and if one does so in an educational institution, it is done best. He is the correspondent of the Kanya Gurukulam at Tiruvotriyur, Madras whom I had to approach for an interview for the post of a Tamil Pandit in that school. I got the job and also the key to health and happiness all at once.

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You must have known about the “bhramara keeta nyaayam”. The wasp allows the worm that comes out of its egg for a few days to go about eating leaves. In the meantime, it keeps her mud house ready, and then picks up the worm and stings it into unconsciousness and seals the house with a thin layer of earth. The worm grows wings and assumes the form of a wasp itself. It is said that the stinging repeatedly by the wasp is responsible for the metamorphosis. May be, something like that had taken place in my case. Remaining in his company and talking to him occasionally had made a change in me—a steadfast decision with devotion, that I should henceforth emulate my Guru, i. e., live on uncooked food.

The word un-cooked looks as if we are giving it a raw deal. It seems as if that food has not been properly prepared as is necessary and until and unless that process of cooking has been gone through, the food is unfit for consumption and that the person consuming such un-cooked food is a brute or an animal. It needs a little study of the science of nutrition. Merely looking into the tables showing nutritonal values of food is not enough. In fact they give the food values in their raw state, not in the cooked or *interfered* state. Where there is interference with the order of Nature, there is a loss, depending upon the extent and mode of interference. The highest value in any food is in its *raw and fresh state*. The richest is that food that has had a good share of sunlight and air. If we mean that cooked food is alone fit for consumption and that term will seem civilised, let us call such raw and fresh food as “sun-cooked food.” That was and is my Guru’s diet and I decided emulating his example.

After nearly two years, I started an Asramam on the banks of the river Kuratalai at Nappalayam near

Madras. Some of my friends joined me there. The progress was in stages. For one month we lived on a saltless diet with cooked handpounded rice. Next month I added rice flakes or flattened rice (चिवडा अवल) instead of rice.

From the fourth month our kitchen fireplace was closed. Bananas became our staple food with the addition of nuts, like the cocoanuts, groundnuts and dry fruits like the dates and flattened rice. Occasionally, we had raw salad of vegetables and leaves. Buttermilk was taken as a drink. After a further year of such living, we shifted to Tiruvotriyur. A further change was effected, that of eliminating the cereal, the flattened rice from our menu. Thence it became a solely fruit and nut diet and a little buttermilk.

A cousin of mine, also joined me. Physical exercises like running, dunds, long jump, swimming, floating on water, etc. became our pastime. Such sustained exercising without getting the least tired, except for the fact that time did not stay, interested the people around. They were filled with astonishment. Readers will remember how our Guruji demonstrated to the delegates at the Nature-Cure Conference in Delhi the power of endurance that he had because of the sun-cooked food eaten abstemiously, by doing 601 dands and was prepared to exceed 1,500 if time was permitted to him.

My marriage in 1966 at the age of 33 yielded one more adherent to the sun-cooked food plan. A year later we dropped the buttermilk that we were taking. Obviously, taking myself as an example, my body weight decreased from 113 lbs. to 90 lbs. But that decrease was only temporary. That does not mean

that I became as heavy as before or even more. It stayed at 99 lbs. This drew yet another to our group, another cousin of mine.

Presently, our plan of dieting is like this: Cocoanut has now become the staple diet, instead of fruits. Fruits are adjuncts or additives. The fruits chosen are the ones of the season, ones that are available fresh, like banana, mangoes, jack fruits, guava, wood-apple; we do add sometimes dry fruits like the dates. The cool drink that we occasionally have is simple diluted lemon juice.

We are all people employed in some walk of life or other. I can proudly say that our employers are most pleased with us for the quality and quantity of work that we put in,—yes, this will solve all labour problems, provided the employers also take to this diet. There will be sensible reasoning and an accommodating temperament.

Constipation, the disease of civilisation, and the father of all diseases, is no more even a temporary problem for any of us. Therefore the question of suffering from any acute or chronic disease does not arise. The foul smell from the urine and the faecal matter, that we had before we took this diet regimen, is no more there. Perspire we do, but it does not leave a bad odour. Without the use of oil on the skin or the hair, the tone and texture has greatly improved, implying thereby that the sebaceous glands function much better and bestow a natural lustre, unobtainable by the use of any artificial preparation. Our ladies do not dread meeting people without their make up which has become a craze these days, getting old and shrunk too soon, for they need them not. Yet another unexpected result is that our clothes last longer than before,

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because the destructive action of the strongly acidic perspiration is no more there.

Mr. Muthukumaraswamy's child was being fed on cow's milk. But after a few days of this dieting, Mrs. Gomati Muthukumaraswamy had milk enough and to spare in her breasts.

We clean our teeth by habit. But just like the herbivorous undomesticated animals, our teeth, in fact do need no cleaning. Chewing cocoanuts and even harder things is no labour for us. For cleaning the teeth, as I said, by routine, is the banyan twig.

Being asramites, we live in cottages with thatched roofings, prepared with dry cocoanut-palm leaves, which modulate both heat and cold according as to the season. What makes you feel pleasant physically is obviously good biologically too, for it does not tell upon your nerves so much, having to put up with great variations in temperature in summer or winter. To maintain the physical fitness, we do yogaasanaas both morning and evening.

I had developed premature baldness, the centre of the head having become clean bald. I am hopeful of a change to youthfulness, for the signs are already there, new hair shoots have come up in good numbers. I can now understand why the ladies of the land of the cocoanuts (Kerala) have long and luxuriant growth of hair. It is therefore necessary that if your ladies should also compete with them, let them also take to cocoanuts as their staple diet, and eat nothing destroyed by fire and condiments.

One of the inmates of our asram had indications of developing leprosy. He is cured of it as a result of taking to this nut-fruit sun-cooked diet.

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It was not miserliness with time that made the yogis and rishis of the past to resort to natural foods, in the state they are available, but because of the great virtues of such a diet; control of the senses is something spontaneous, not a taxing exercise or feat. We enjoy this Divine Fruit as well.

Editor's Note

It would seem legendary to listen or to read of people living solely on un-cooked food. Some take it to be fiction pure and simple, while others deem it to be the habit of the uncivilised.

But here we have a group of people who have avowed to live on sun-cooked foods. They live on cocoanuts and fruits of the season and of the region.

We would give raw vegetables a higher place as compared with fruits, for they are more alkaline and more cleansing, and obviously more health promoting. That will be the ideal.

But in a world of temptations, amongst people consuming "refined", denatured and foods prepared in all destructive processes, it is a great thing to subsist on such a bland diet.

We would recommend to them the use of a few of the raw vegetables, in their fresh state, like cucumber, ladies finger, cabbage, cauliflower, and lettuce leaves, as adjuncts to their menu of fruits and nuts. Of course, of the nuts, we would prefer only the cocoanuts for the other nuts contain too much of protein and fat and no roughage at all. Undoubtedly, they are more concentrated and an equal weight of them as cocoanuts would mean a very heavy meal. It would become a still heavier meal, worth even going to the cooked food of vegetables,

The Mad House

"Science" is nothing if not sensational.

We have been treated to several years of sensationalism in most fields of so-called science, but nowhere perhaps has sensationalism gone to seed to the same extent it has in the field of *medicine* and *medical* research.

because they are more tempting and most people would succumb to temptations. If there be no possibility of getting the ripe but fresh cocoanuts in any place and the other nuts, like the groundnut, cashew or almond are perforce to be taken, they will have to be soaked some six or eight hours earlier when it would become a little more bulky and less tempting. However, we would never recommend the dry cocoanuts.

We know of Sri M. K. Pandurangam for the past nearly four decades, as a person of determination and courage. We would again remind our readers that he was the person who undertook a fast unto death when the Madras Health Bill was brought before the legislative Assembly in the regime under Sri Rajagopalachari whose Health Minister was Dr. T. S. S. Rajan in 1938. The Bill sought powers for the Government to compulsorily re-vaccinate people any time it amused them. The result was that Mahatma Gandhiji intervened and a conscience clause was added. Sri Ramakrishnan and his followers have therefore the guidance of a stalwart and we wish them all well. We shall be giving further informations about their experiments on dietetics, as and when we have something new to say.

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We thought for a time that we were entering the space age and we dreamed glorious dreams about the conquest of other planets, but all of this could not crowd the “advances” made by *medical science* off the front page.

We have been treated to a sickening succession of miracle drugs that are more notorious for their “untoward side effects” and iatrogenic diseases than for anything else about them. Within recent months we have begun to dream another dream. We are going to graft spare parts into our bodies and greatly prolong our lives.

Evanescent successes in grafting kidneys and hearts have led to much speculation about the future grafting of livers and even brains.

Ignoring the biological barriers that exist and the tissue incompatibilities that must be overcome, the boys in the laboratory speculate about grafting calf's hearts, pig's hearts and the hearts of other animals into the human body. They think they can find some magic means of beating down the biological barriers that are everywhere established in nature; they dream of finding a drug that will make organ transplantation a success. Only recently a serum was announced that “gives promise” of success in this field.

That in the end this dream may fade as did the dream of space travel never seems to bother the research men.

Why should such a problem bother them? So long as they can keep the public believing that they are on the threshold of some remarkable discovery, they can keep the funds rolling in and be assured of no interference in their work. In the meantime, politicians and

theologians are sagely considering the social and ethical aspects of the situation that will arise if and when successful transplantation becomes a fact. Just as Hilton considered building a hotel on the moon long before we reached it, so the moralists and the regulators discuss what has to be done when transplanting becomes as common as blood transfusing. Among the wonders that we are promised by the research men are such trivial things as the artificial creation of life, the drug control of human personality and the control of human heredity. Long before these "perpetual motion schemes" have even neared the blue-print stage, discussions are going on about what status we shall accord to the artificially created life, who shall determine what kind of personalities we shall produce and what kind of new men and women we want to create.

We seem to have our cart before the horse. We are counting our chickens before they are hatched. As in our dream of space travel we take seriously the promises of the research boys. In the realms of the organ transplant we have already been warned of the coming black market in organs. We have been warned that the poor will be killed to supply organs for the rich. It has even been hinted that a new kind of crime syndicate will be developed that will specialize in murders to provide livers, kidneys, hearts, eyes and brains for those with money to pay for them.

It seems unfortunate that brain transplantation is unlikely to be successful. I suggest that when the first brain transplants are made, the research men be the first to receive the transplants. Calf brains might be just their capacity.

The *Hygienic* answer to the organ transplant is a program of living that will maintain the structural

How Will Be Our Future?

By K. R. Srinivasan

When the States of U. P. and Bihar were in the grip of one of the worst famines of our times a scientist suggested that a change in the average temperature of the region caused by the exhaust fumes of jet aircraft could have been the reason for the drought that brought the famine in its wake.

Pesticides and fungicides which are now extensively used in farms have been found in high concentrations in the blubbers of seals and porpoises in Scotland and Canada, places far removed from where these chemicals were used. Residues of DDT are commonly found in the air of cities and in wild-life all over the world.

Polluted air

Fishes used by millions as food contain carcenogenic (cancercausing) chemicals. Through long food chains several harmful chemicals (many of them radioactive) can find their way to man, weeks and even months after they have been dispersed in air or sprayed on plants or soil.

Dishwashers and washing machines have relieved the modern housewife of hours of back-breaking work. But they need synthetic detergents, many of which are not destroyed by bacterial organisms that usually dispose of soap. So they pass into septic systems and sewage disposal plants and end up in drinking water as foam.

With his passion for automobiles modern man has polluted the very air he breathes with lethal quantities of carbon-monoxide and other obnoxious gases. In

BRAIN DAMAGE DUE TO INJECTION

A child, who reportedly suffered brain damage partially as a result of an injection of demerol into its mother shortly before its premature birth has been awarded \$ 500,000 (Rs. 3,75,000) by a Brooklyn jury.

The verdict was returned on Friday against Mount Sinai Hospital after a seven-week trial.

The key issue in the case was the use of the drug demerol, a morphine substitute sometimes used to lessen pain during labour, and whether it was safe to administer it in the case of a premature birth.

An allegation of negligence against the obstetrician, Dr. Joseph J. Rovinsky, was dismissed by the jury.

The child, who will be 7 years old next month, is unable to speak and allegedly has the mental capacity of a 3 years-old. His and his mother's names were not disclosed.

—*The Hindu*, 15—7—68.

integrity and functional capacity of the individual's own organs.

It is not conceivable, even were the transplantaion of organs feasible, that any transplant could be as serviceable as the organs with which one is born. No transplanted heart could function as efficiently as one's own heart. No calf's liver could serve a human being as well as his own liver.

Instead of expensive and sensational surgery, give *Natural Hygiene* to the world and obviate the apparent necessity for organ transplanting.

— *Dr. Shelton's Hygienic Review*.

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cities like Los Angeles, automobile exhaust fumes together with smoke from nearby factories mix with fog and forms a soup-like smog that smarts the eyes and burns the lungs.

On one of the worst days when this smog descends on the city, visibility is reduced to a few feet, and people with bronchial and other lung disorders gasp for breath.

Twentieth century man with his ever-swelling scientific and technical knowledge has been changing his environment with reckless abandon. Whenever a new discovery is made, he grabs it with childish enthusiasm and exploits it in such a way that the blessing turns into a curse.

Take the problem of river pollution, for example, When chemical technology came of age, scores of chemical factories mushroomed on the banks of the great rivers. These factories have been disposing of their waste products by dumping them into the rivers at such a rate that in many of the great rivers like the Mississippi, the pollution is reaching a dangerous level.

Conventional water processing plants that supply drinking water, can hardly deal with these chemical pollutants. The problem is worsened by the use of insecticides in farms. These are washed away from the soils by the rains and end up in the rivers.

Technology has also had a different effect on the lives of people. Inefficient planning has resulted in the creation of pockets of prosperity that have in turn given rise to large scale movements of people. The rush towards industrial cities have brought untold misery to the people concerned.

And then, there is the problem of affluency. Enjoyment of comforts as the main pursuit of life has removed the challenges that give life its meaning and has ushered in the "age of boredom." The increase in juvenile delinquency, crime rate and suicides can be traced back to this boredom.

The one ray of hope in this gloom is the fact that people are now aware of these problems, that are their own making and, are getting ready to face them.

Human ecology, the study of how men and their environment affect each other, has suddenly gained in importance.

Heavy price

The urgent need of our technological age is to know how man stands in relation with his family and community, how he adapts to the food he eats, the air he breathes, and the bacteria he comes into contact with, how he reacts to the job he takes up for a living; and how he reacts in general to his environment that is always in a state of flux. Human ecology can supply all this information.

People from all walks of life now turn to ecologists for vital information. Doctors, for example, know that many of the crippling and fatal diseases like stroke and cancer, can be caused by the pressures imposed on modern man, by his environment.

The increased speed with which he is expected to complete his work, the necessity of having to meet deadlines and the rat-race to get to the "room at the top" sooner than the next man — all these ultimately

exact their toll. The man who has to face these stresses has to pay a heavy price in terms of physical and mental health.

The tendency in affluent countries is to ease off tension with smoking and drinking. But this only worsens the situation. The doctor knows that the stresses, aided by smoking and drinking habits, can cause an illness like heart disease. But he must know the exact patterns of life that cause these health problems and it is here that ecology comes to his help.

To get this information ecologists closely observed selected groups of people as they go about doing their daily work. They interview them to collect information about their background, their past health, the health of their parents, brothers and sisters.

Information about their eating, smoking and drinking habits is also important. By analysing the wealth of data thus gathered, the experts get to the root of problems and determine the conditions in which these debilitating diseases thrive.

Scientists have also studied the ecological cycles by which toxic chemicals released into our surroundings get concentrated to dangerous levels. To do this chemists analyse samples of air, soil and water to estimate the exact amounts of the pollutants.

Marine animals and birds are also caught, sacrificed and analysed for the presence of the chemicals. Biologists then take over and track the biological chain through which the contaminants reach the river water and the animals.

Although the work of tracing the culprit back to its source is tedious, it is worth all the efforts.

These studies have taught us two lessons. The first is that we have not yet fully realised the graveness of the situation. Substances like aldrin, dieldrin, heptachlor, and gamma benzene hexachloride, now widely used as pesticides are cumulative and persistent in man. Small quantities entering the body are not necessarily thrown out and it may be years before their effects begin to appear.

The second lesson is that we cannot predict how far the chemicals will travel from the place of their application and where they will accumulate. It is, therefore, necessary to use chemicals that decompose quickly after performing their function.

Need for study

Ecological studies extend into all fields of human life. How patterns of using river water affect the lives of the people living near the river, how patterns of industrial production increase or decrease the atmospheric pollution; how the heat generated by cities affects the weather; how transportation methods and housing designs affect the lives of people in cities — these are some of the problems that have been investigated in detail.

Human ecology was once a part of biology. But now it draws knowledge from almost all branches of science like physics, chemistry, biochemistry, chemical engineering etc., It has now come of age and may yet teach us how to live in harmony with our environment.

— *Sunday Standard*, 27-10-68.

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किमौषधैः क्लियसि मूढ दुर्मते—कुलशेखर

Why torment thy body with drugs,
O ignorant one, of deluded mind ?

—Poet Kulasekhara in "Mukundamala"

THE PLEURA

The lungs, two in number, are the principal organs of respiration. They lie in the thoracic (chest) cavity, one on each side, separated in the middle by the heart and its great blood vessels and by certain other structures. Each lung has a tapering cone-like upper part called the apex. The bottom of the lung, called the base, rests on the diaphragm. The lungs are divided into lobes. The right one has three and the left, two. Each lung is surrounded by a double serous membrane, the pleura. The visceral or the pulmonary pleura closely invests the lung, passing into fissures and thus dividing the lobes from each other. The lining of the chest cavity is called the parietal pleura. The pleura lining the ribs is the costal pleura, the portion covering the diaphragm is known as the diaphragmatic pleura and the portion which lies in the neck is the cervical pleura.

Normally the lungs are always in contact with the chest wall and diaphragm, and hence the two layers of pleura are in contact one with the other. The space between these two layers is only a potential space. The membranes secrete a fluid, known as the pleural fluid, which serves to moisten and lubricate their surfaces. Disturbances of the normal condition of this membrane result in a condition known as pleurisy.

THREE FORMS OF PLEURISY

There are three forms of pleurisy. A simple inflammation of the pleura is termed as dry pleurisy. If the inflammation is attended by exudation of serum, it is known as pleurisy with effusion, or wet pleurisy. If the inflammation is complicated with the formation of pus, the condition is known as empyema.

THE UNDERLYING CAUSE

Whatever form of pleurisy it may be, the underlying cause is the same, a fairly advanced stage of toxæmia with enervation in the background. Doubtless this is attributable to wrong, unhygienic habits of living over a period of time. Repeated suppression of acute diseases by drugging, use of liquor or other intoxicants, use of stimulants (e.g., coffee, tea, tobacco, etc.) sedatives ("pain killers"), etc., are largely responsible for the extreme state of enervation that should precede the onset of pleurisy. The "exciting cause" may be an exposure to cold or a change in the weather, etc., but the real cause is the toxæmic condition of the system. The cause is not, as is supposed by Medical Science, from infection.

If the real cause, as outlined above, is understood, radical cure of the condition lies the commonsense way. In fact, pleurisy could never develop had not earlier acute diseases been medically "treated". Had the patient cared to heed the earlier warnings of Nature and taken to hygienic living, he could not have developed pleurisy.

SYMPTOMS OF PLEURISY

Before outlining a hygienic programme for getting a radical cure of pleurisy, I would like briefly to state the symptoms that accompany the three forms referred to earlier. In the condition known as dry pleurisy, there is great difficulty in breathing. A sharp pain

over the affected portion in the chest will be felt. There may be a tendency to cough, which will only intensify the chest pain. There would be slight fever and the urine might become scanty but heavily coloured. The tongue would be coated and the patient would feel rather very restless. The pulse would be hard, strong and frequent.

In wet pleurisy, or pleurisy with effusion, the same symptoms as above would be present. There would be an additional complication in as much as there is likely to be a "bulging of the chest" on the affected side. The patient will feel considerable relief if he lies on the unaffected side and breathes as much as possible without expansion of the chest.

When the lung tissue is inflamed, the patient may spit often. The mucous that is spat out may even be blood-streaked if the inflammation has extended to the bronchial mucous membrane.

There might be automatic relief from pain, in almost all cases, within two or three days. This should not be taken to mean that the disease is cured. There would be recurrence, *if the cause is not attended to.*

In severe cases of wet pleurisy, the fluid may change into pus. Such a condition is known as empyema. The symptoms in this case will be somewhat more severe and more marked.

Pleurisy is often mistaken for rheumatic affection of the rib muscles or for neuralgic pain; in these conditions, however, generally there is no fever or cough accompanying the chest pain, as in pleurisy. In chronic pleurisy, however, there is little fever. The symptoms resemble those of wet pleurisy, but are less severe. There will be a constant feeling of discomfort, with occasional pronounced pain.

BEWARE OF DRUGS

The patient who wants to be radically cured should avoid all drugs, of the indigenous or the imported variety. The "pain-killers" and the "sleeping pills" would only weaken the nerves further and add to the cause of pleurisy. The temporary "relief" that may be felt by the patient by the use of these is really no relief at all. Later, in the course of this article, drugless methods to give the utmost relief possible to the patient will be outlined. We, of the Nature-Cure School, would go on repeating our slogan "Beware of Drugs!"

THE HYGIENIC PROGRAMME

Pleurisy is often found with other chronic complaints, but to the Nature-Cure follower this need not present any problems. As the reader of *The Life Natural* would know, *we do not treat diseases*; we enable the patients to regain their health by observing vital economy, so that the symptom-complexes, known by particular names, would disappear spontaneously.

What is the hygienic programme to be followed by the patient having pleurisy? When having acute pain and other symptoms ordinarily present in this condition, the patient would have no inclination to take any food. This is a clear indication that the patient should fast completely; water could be taken in small quantities according to need. The fast, in fact, should be continued till a perceptible relief is obtained, until the recuperative powers of the body have had time to absorb the effused fluid, until the eliminatory organs have had time to do their job of clearing off the "self-created mess" inside.

Keeping a complete fast is easy, so long as the acute symptoms persist. And, perhaps, the best way to lessen the period of suffering, is the fast. Normally,

a fast of three to five days is quite enough. If necessary, this could be continued. Thereafter, the patient would be advised to live on tender coconut water or diluted herbal juice, for a few days more. If good fruits are available, whole fruits (in preference to fruit juice) may be taken once daily during this period. Well within a period of fourteen days, on this programme, the congestion would have been completely cleared. Thereafter, the patient would have his dietetic programme on hygienic lines, with occasional fasting. The interested reader would be advised to study the relevant chapters of Sri Lakshmana Sarmaji's "*Practical Nature-Cure*" to have a clear grasp of vital economy and positive dieting, as well as of rational fasting.

To the man in agony of pain, water-cure methods are a boon. In conditions of pleurisy, a hot-water immersion bath would give great relief. This bath can be had daily twice, but each time it should be followed by a cold spinal bath. If for any reason it is not possible to give hot immersion baths, hot and cold fomentations over the chest area could be repeated twice or thrice in the day. Hot foot baths could also give great relief to the patient.

The patient should be kept in a well-ventilated room and should not be bothered. He should be allowed to rest as much as he can.

As the patient, in almost all cases, would have chronic constipation, the use of non-violent enema is advocated, once daily.

REMAINING CURED

The broad outlines of a programme that could be followed by the patient are given above. A patient who cares to follow it, can get a radical cure of his

condition within a fairly short time. Let him, however, not revert to his old (conventional) habits of eating and living. He would be well advised to understand the basic principles of Nature-Cure and adopt hygienic ways of living to the greatest extent possible, so that he could remain cured.

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Typhoid Treated Naturally

Shri R. S. Saini, New Delhi

[Herein is given the case history of a child radically cured by Natural methods of a severe type of fever, known in medical circles as typhoid. Followers of Nature-Cure regard all kinds of acute fevers as mere eliminative crises and they are not worried about naming them either as of one variety or an other. The allopathic way is to regard the disease and ignore the patient. The disease is diagnosed, not the patient's health and vitality, and dangerous drugs are employed to "fight the disease." This, along with the foolish habit of feeding the patient with "nourishing" foods to "keep up energy," inevitably results in more and more debility. The Nature-Cure way, on the other hand, is to regard the patient and ignore the disease, which latter does not in reality exist. The disease is only a diminution of health and hence, a radical cure can be had only by restoration of health the Hygienic Way.

—*Editor.*]

This case had certain peculiar features of its own. Typhoid is generally regarded as a dreaded disease. It becomes more so when a born-weak, under-developed and sickly child is 'afflicted' with it. It happened in the end of August, 1959, My son, then aged about 4½ years, developed fever one day. We did not mind it much and the child also continued its usual playful life. In three days' time, the fever became persistent and more intense. The child also became less active and more pensive. Now, we became a little worried about him. I consulted Sri S. Swaminathan, who was in those days conducting the 38th Basic Nature-Cure Study Group. I was attending this Group from its commencement and naturally I was acquainted with a knowledge of the fundamentals of Nature-Cure. Sri

S. Swaminathan counselled patience and suggested that the patient be put on an approach to a fast. In his view, it was just an eliminative crisis and he assured that the boy would be all right in a few days' time, by recourse to a Hygienic programme. At that time Sri Swaminathan was not fully aware of the full case history of the child.

Within the next two days, small rashes appeared on the skin (around the area of the child's chest) and the other symptoms were also such that, in medical terminology, the case could be categorised as one of typhoid. It was at this stage that I asked Sri Swaminathan to visit my place to see the patient. In order to assist him to diagnose the case and plan the treatment of the patient fully, I gave him some necessary background information about the child. I told him how the child had suffered prolonged and severe medication even while in the mother's womb and how he was born practically a weakling. He had not got mother's milk even for a single day and his digestion was so bad that he could not digest even diluted cow's milk. From the very first day of his birth, he was continually being treated for some trouble or another, e. g. indigestion, liver troubles, bronchitis, etc. All the four winters of his life, he had been administered penicillin treatment. Other drugs were also used during the time. He had also been vaccinated at intervals. Added to these were the unnatural dieting and living he had been subjected to.

Sri Swaminathan told us that it was a severe eliminative crisis in a very weak patient and that we shall have to be particularly careful in treating the patient. On his suggestion, the child was put on an approach to fast. During the first week, the child was given only dilute herbal juices (particularly of ash gourd) three or four times a day, in very minute quan-

ties. Bran tea was also given once or twice, again in very small quantities. A daily sun bath for about half an hour, a cooling trunk pack and hot foot baths for three or four times a day were also suggested by Sri Swaminathan. The patient was also to be given a non-violent enema daily and the patient's body was to be sponged daily for external cleanliness. The child was to be given as much (cold) water for sipping (in achamana doses) as he may demand.

The treatment, on the lines suggested above, was immediately given effect to. As the case was rather a complicated one with enough of gastro-intestinal derangement, the fever continued to rise. In the next few days, the temperature stabilised to its usual "typhoid pattern." The temperature used to be about 101° in the morning, gradually rising to 103° at mid-day and again declining towards the evening. At night, the fever used to be at its highest intensity going to about 105° at times. The child used to be restless and for quite sometime daily in a state of semi-consciousness. He had become a little too peevish and obstinate. He did create some difficulty by continuously asking for bread during the first ten or twelve days; but with patient persuasion and tactful handling he used to get round to the prescribed diet. He had also to be persuaded to take the "achamana" doses a few times daily.

By the end of the second week, the child had become very weak. The fever persisted. The child's general condition and restlessness was causing great anxiety and fear in our minds. But, fortunately for us and the child, our Faith in Nature-Cure did not waver. We were quite sure that the patient would ultimately recover. In addition to the treatment indicated above, the patient was at this time given repeated wet packs over the region of the temples.

This gave him quite a lot of relief, which naturally induced him to sleep. At this stage, Sri Swaminathan was kind enough to visit our house to see the patient, every now and then.

During the third week, the child's condition did not visibly improve. He seemed to be losing hunger. Many times he had refused bran tea, whey or dilute fruit juice or fruit that was offered to him. On our part we tried to keep him as happy and comfortable as possible, by adequate nursing. In consultation with Sri Swaminathan, variations were introduced in his diet to provide change and basic nutrition (as could be then assimilated) to his system. The white patches which appeared in the first week were still continuing. But, the treatment was kept on.

By the end of the fourth week, the temperature became different. The fever was not so intense. The child was now slightly cheerful in the mornings and he also developed a little hunger. But, by now he was reduced to a pack of bones and it was difficult to handle him casually for normal nursing purposes. The next fifteen days there was a process of gradual, perhaps imperceptible, improvement in the condition of the child. The temperature in the mornings and evenings at this stage used to be around normal. The maximum temperature in the afternoon and midnight, though far from normal, was not very high. The child could now sit up in the bed with the support of pillows. He even tried to amuse himself with toys sitting up in that way. His weak body had somehow got through the severe crisis, thanks to Nature, the only Saviour.

But, the bronchial congestion still remained, although the fever had practically gone. Even upto six weeks from the initial manifestation, the white patches continued to appear on various parts of the

patient's body. The eliminative effort still continued. In order to help the child's body to get rid of the bronchial congestion, he was given stimulating trunk packs. Proceeding this application was given a series of hot and cold fomentations over the chest region. The other items of the treatment were continued. The sun bath formed a part of the daily routine.

The most surprising aspect of this case was witnessed last of all. Although the child had been in bed for more than six weeks and without any "nourishing" diet, his recovery was reduced to less than 15 days. Soon he was walking around. Return to normal diet was achieved with great caution and restraint, as advised by Sri Swaminathan. Starting from a miniature-sized composite roti (wheat-bread), the quantity was gradually increased. The use of milk was started more than a month after the child was put to cereals.

The above is a factual narrative. I was told that by recourse to methods of Nature-Cure, fevers do not take long to cure. But, in this case the fever had lingered for an astonishingly long period. It was perhaps due to the fact that the patient had a rather very weak constitution, and had been heavily poisoned by allopathic drugging before.

Before closing this narrative, I am glad to add that the child was spared the annual feature of bronchitis this winter (1959) perhaps for good.

Much of the credit for the successful handling of the crisis goes to Sri Swaminathan and Sri Ganesa Sarma, whose expert guidance and understanding gave us faith and hope to go through it. And also God should be thanked whose bountiful Nature saves one and all who approach Her with faith and reverence.

Shri Balkoba Bhave to be Honoured

We learn from the Asst. Secretary, Akhila Bharatiya Prakrutik Chikitsa Parishad, New Delhi that the Parishad has decided to honour Shri Balkoba Bhave, Director, Nature-Cure Centre, Uruli Kanchan, for the service that he has rendered to the Cause. Shri Bhave has been President of the Parishad for many years in succession and has guided its progress with devotion. The indebtedness of the Nature-Cure followers will be expressed by presenting him a copper plate (taamra patram) with the matter etched on it. On rare occasions the Parishad proposes to honour people for outstanding service to the cause.

RAM KUMAR GUPTA

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Nature-Cure has Come to Stay

Prof. L. Ramachandra Sarma, M. Sc.

Time was when Nature-Cure had to justify itself even to be allowed to exist. But it has now come to stay. Its usefulness has come to be universally recognised. Its basic principles have been confirmed by results of researches in the field of nutrition. Even a diehard allopath dare not now deny that it is scientific.

In our own country Mahatmaji has contributed not a little to its popularity, for is it not a fact that ever since he began to preach Nature-Cure, even some newspapers in India catering to the high-brow, have begun to extend a sort of patronising attitude towards it ?

ONLY SUPERFICIAL

But there is not a radical change in the conditions. Changes there have been but they have been only superficial. If it were that the way the press and the public talk of Nature-Cure shows the genuine interest in it then about half the population ought by now to have changed over to Nature-Cure. To be plain, the majority of the people when they talk, talk vaguely of Nature-Cure, do not know what Nature-Cure is, and I tell you sincerely, many of them would not have talked of it had they known what it really means.

It is no disgrace to Nature-Cure to admit this fact which stares us in the face ; it is only a disgrace to civilised human beings, because in their present depraved state most of them are not worthy of Nature-Cure.

THE DISTINGUISHING FEATURE

It is a sad confession to make that a large number of people of the present day world are unworthy of

Nature-Cure. But this is because of an important feature of Nature-Cure itself which distinguishes it from all other systems.

In Nature-Cure the patient is not a passive subject of the doctor's treatment, but an active agent who understands the whole treatment. In fact the ideal of the Nature-Cure lover is to free the world, alike from disease, doctor and drug. In Nature-Cure there can be no doctor and patient, but only guides and followers; teachers and pupils.

Nature-Cure is of course an excellent system of healing, but to regard it merely as such is to limit its potentialities. For it is much more than that; *it is a way of life—the real life.*

HOSPITALS OR HOSTELS

When we strive to advance the cause of Nature-Cure, we must not lose sight of this unique feature. It is of course good that a number of new Nature-Cure hospitals are springing up, but it will be more proper if we have a *large number of Nature-Cure hostels instead of a few hospitals scattered here and there.*

India has the unique distinction of topping the list in international mortality tables. If you look into the figures closely you will find that the tragic condition is largely due to the very high infant mortality in our country. About 25% of the children born are so weak and so sick that they do not even live to be a year old. Of the remaining 75% the majority continue to lead a sort of existence which can only be characterised as living-death.

BUILD UP HEALTH

It is not enough if we concentrate our attention on the combating of disease. We must also pay attention to the building up of the health of the nation. In fact the latter approach will be more paying. Disease

starts first in the mind. Hence it is the mind that is cured last. So generally people who get their physical ailments cured in a Nature-Cure hospital give way to temptation, go back to their original reckless ways of life and become sick again. The time and energy spent in curing these people is as good as wasted.

To adopt Nature-Cure means to go over to a new way of life. This is possible only when there is a strong conviction. And conviction should be preceded by understanding. To understand, one must go through a course of education.

TURN TO THE YOUNG

That is why I am saying that we should have hostels rather than hospitals. I want to approach the young, the unsophisticated, uncorrupted by the crude notions of western medicine. I want to give them an opportunity to lead a healthy, natural life, to live in healthy surroundings. They are not having it at present.

It is no use having colleges limited to Nature-Cure. The scope of such an institution is very limited. It is better to have a school or college for general education and have a hostel attached to it where students can live Nature-Cure. Such an institution can do tremendous good to the country. Hundreds of students, each one of them having lived Nature-Cure for years, become staunch adherents to Nature-Cure and each one of them will become a centre of Nature-Cure activity.

EDUCATIONAL INSTITUTIONS WITH A STRONG BIAS TOWARDS NATURE-CURE

For another reason also we want educational institutions with a strong bias towards Nature-Cure. Allopathy has been dominating the educational field,

Exaggerated belief in the germ-theory are instilled into the young minds when they are too immature to think. Disease is taught to be purely an effect of germ invasion. We must make an end of these things. We must teach our boys that one can be healthy if one chooses to, that it is in their hands to be healthy or sick. We must teach them to shake off all unnatural fear of infection. We must teach them that cleanliness, internal as well as external, is alone sufficient to ensure health.

They must be taught that health is not a commodity that can be bought at the drug stores, or that can be put into bottles and sent by V. P. P. "Deserve Health" should be their motto.

HEALTH FOOD STORES

Numerous followers complain to us: "You want us to lead a natural life, but how? Where can we get natural food? How can we escape from this unhealthy atmosphere in cities?" These grievances are quite genuine. In most cities and in many villages also it is impossible to get natural food. Nowhere can you get unpolished wholesome grains. In many places it is very difficult to get good vegetables. Where they are available, the place where they are kept is so nasty that one does not feel like looking at them even.

In England there are a large number of reliable Health-Food Stores where you can get good wholesome food. There are also hostels which supply health-giving food. I suggest that we Nature-Curists join together and start such concerns on a cooperative basis for the benefit of the public at large. And it will be paying too

दि लाइफ नैचुरल

हिन्दी विभाग

सितम्बर-अक्टूबर १९६८

शिशु पालन-४

(श्री बी. अग्रवाल

व

श्रीमती शान्ति अग्रवाल)

(पृष्ठ १४८ से आगे)

शिशु के लिये दूध

माता का दूध ही शिशु के लिये उत्तम आहार है। इससे ही उसके शरीर की उन्नति ठीक ढङ्ग और गति से होती है। गाय भौंस इत्यादि दूध देनेवाले पशुओं के शरीर की वृद्धि तेज़ गति से होती है तथा उनके शरीर का आकार भी मानव शरीर से बड़ा होता है। इसलिये इनके दूध में पोषक तत्वों जैसे प्रोटीन, चिकनाई इत्यादि की मात्रा अधिक होती है। नीचे दिये गये आंकड़ों से यह बात स्पष्ट हो जायेगी :—

	जल	प्रोटीन	शर्करा	चिकनाई	खाद्य लवण
गाय का दूध	87.70%	3.5%	4.9%	3.9%	0.7%
बकरी का दूध	87.4%	3.3%	4.6%	4.0%	0.9%
मानव का दूध	88%	1.5%	6.5%	3.5%	0.5%

12 — September 68

अतः माता के दूध से ही शिशु के शरीर का पालन सुचारु रूप से हो सकता है। किन्तु लाचारी की हालत में जैसे माता के रोगी होने पर, उसकी मृत्यु हो जाने पर इत्यादि, इसके बिना काम नहीं चल सकता।

आजकल बड़े बड़े नगरों में केवल पाश्चरित दूध ही मिलता है। गाय, भैंस या बकरी का ताजा दूध मिलना यदि असम्भव नहीं तो कठिन तो अवश्य है। ऐसा दूध शिशु के लिये सर्वथा अयोग्य है, क्योंकि यह दूध ताजा नहीं होता और पशु से निकालने के बहुत समय बाद ही घरों में पहुँचाया जाता है। इतने समय में इसमें बहुत से रासायनिक परिवर्तन हो जाते हैं जिससे इसके गुण नष्ट हो जाते हैं और इसको पचाना कठिन होता है।

इसके अलावा पाश्चरीकरण के लिये दूध को ऊँचे तापमान पर गरम करके फिर उसको ठण्डा किया जाता है। गरम करने से दूध की प्रोटीन गरिष्ठ हो जाती है और उसको पचाना बहुत मुश्किल होता है। इस क्रिया में दूध के खाद्य लवण भी काफी मात्रा में नष्ट हो जाते हैं। इसके अलावा दूध के स्वास्थ्योपयोगी कीटाणु (bacteria) भी नष्ट हो जाते हैं।

दूध के पाउडर से तैयार किया गया दूध भी पचाना बड़ा कठिन होता है।

इन दोनों प्रकार के दूधों की अपेक्षा गाय या भैंस या बकरी के दूध का प्रयोग ही सर्वश्रेष्ठ है किन्तु उसका ताज़ा होना बड़ा ज़रूरी है। इसके अलावा जिस पशु से यह प्राप्त किया जाये वह स्वस्थ होना चाहिये। उसका आहार प्राकृतिक हो तथा उसके रहने के स्थान की सफ़ाई का भी पूरा ध्यान रखा जाये।

यह दूध थोड़ी माता में ही देना चाहिये। इसका तापमान शरीर के साधारण तापमान के आसपास होना चाहिये।

यदि दूध बहुत गाढ़ा हो तो आवश्यकतानुसार उसमें थोड़ा पानी मिला लेना चाहिये।

दूध में सफेद चीनी का प्रयोग सर्वथा अनुचित है। ताजे दूध में कुदरती तौर पर काफ़ी मिठास होता है।

यदि इस दूध में थोड़ा गाजर या मीठे फलों का रस मिला लिया जाये तो इससे दूध का मिठास बढ़ने के साथ साथ उसमें ख़ाद्य लवणों और विटामिनों की माता भी बढ़ जाती है।

शिशु-रोग

माता के अनुचित आहार और शिशु के अनियमित और ग़लत ढङ्ग से दूध का सेवन कराने से कई प्रकार के रोग हो जाने की सम्भावना रहती है जैसे कब्ज या दस्त आना, मेदे में बहुत हवा का बनना, बुखार, खाँसी, कैं या मिचली, आँखों का दुःखना इत्यादि इत्यादि। ऐसी अवस्था में उनको विषैली

दवाइयों के प्रयोग से दबाने का प्रयत्न नहीं करना चाहिये । बल्कि शिशु की पाचन-क्रिया को आराम दे कर और प्राकृतिक चिकित्सा-प्रणाली के दूसरे साधनों के प्रयोग से ही रोग की तीव्रता को कम करना चाहिये । आवश्यकतानुसार जल-चिकित्सा के भिन्न भिन्न प्रयोगों से लक्षणों की तीव्रता बहुत सहज में ही कम हो जाती है । जैसे, मेदे में दर्द या अधिक कब्ज होने पर पेट पर थोड़ी देर के लिये गीली पट्टी बाँधने से इनको बड़ा जल्दी आराम मिल जाता है । इसी प्रकार भूख न होने पर शिशु को दूध पीने के लिये मजबूर नहीं करना चाहिये । बल्कि इसके स्थान पर उसको कच्चे फलों और सब्जियों का रस पानी मिलाकर थोड़ी थोड़ी मात्रा में सेवन कराना चाहिये । दवाई के प्रयोग से उसके स्वास्थ्य पर तुरन्त या भविष्य में बुरा पड़ सकता है ।

दांत

दाँत निकलने के समय बच्चों को प्रायः दस्त, कब्ज, मरोड़, बुखार इत्यादि के रोग हो जाते हैं । ऐसा होने पर घबराना नहीं चाहिये क्योंकि इनसे शरीर के अन्दर का विजातीय द्रव्य निकलकर शरीर की निर्मलता बढ़ती है । इन रोगों का उद्देश्य शरीर को निर्मल बनाकर उसकी सुचारु रूप से उन्नति करना ही होता है ।

दाँतों का निकलना शिशु के शारीरिक विकास का एक महत्वपूर्ण अङ्ग है । इनके निकलने पर उसकी माता के दूध-पर

निर्भरता कम होने लगती है और उसके शरीर में दूध के अतिरिक्त दूसरे खाद्य पदार्थों जैसे अनाज इत्यादि को पचाने की शक्ति उत्पन्न हो जाती है ।

यदि दाँत निकलते समय शिशु को रोग हो जायें, तो इनको दवाइयों इत्यादि की सहायता से दवाने का प्रयत्न नहीं करना चाहिये । ऐसा करने से शरीर के अन्दर जमा मल बाहर न निकलकर कई प्रकार के भयङ्कर रोग उत्पन्न कर देता है । शिशु को चेचक इत्यादि निकलने का मुख्य कारण मल को बाहर निकलने से रोकना ही है । यदि प्राकृतिक नियमों पर चलकर शरीर को अन्दर और बाहर से निर्मल रखा जाये तो बच्चों को इस प्रकार के रोग होने का भय बहुत कम हो जाता है ।

दाँत प्रायः आठ से दस मास की आयु में निकलने आरम्भ होते हैं । यदि दाँत इससे पहले निकलने आरम्भ हो जायें या बहुत जल्दी जल्दी निकलें तो इसका कारण शिशु के आहार का दोषपूर्ण होना ही होता है । कुछ लोगों का मत है कि आहार की मात्रा कम होने पर दाँत जल्दी निकल आते हैं । यदि दाँत बहुत देर से निकलें तो इसका कारण शिशु के आहार में खनिज लवणों की कमी होता है । इस कमी को ऐसे आहार द्वारा ही पूरा किया जा सकता है जिसमें इनकी मात्रा अधिक हो जैसे साग सब्जियों के रस विशेषकर गाजर का रस ।

दूध के दाँत संख्या में चौबीस होते हैं और दो ढाई साल तक निकलते रहते हैं। ये सात आठ साल की आयु तक गिर जाते हैं और फिर स्थायी दाँत आने आरम्भ हो जाते हैं।

शिशु के दाँतों के स्वास्थ्य का आधार माता का आहार है। यदि माता का आहार अच्छा हो तो शिशु के दाँत भी मज़बूत होंगे।

अधिकतर लोग समझते हैं कि मोटे ताजे शिशु ही स्वस्थ होते हैं। इस अभिप्राय से वे बच्चों को दूध अधिक मात्रा में पिलाते हैं। बाज़ार में भी जो दूध के पाउडर तथा शिशुओं के आहारों के विज्ञापन निकलते हैं उनमें खूब भारी मोठे ताजे शिशुओं के चित्र दिये होते हैं। किन्तु यह भूल है। साधारण आकार के बच्चे ही स्वस्थ होते हैं। उनका भार अधिक नहीं होता और उनके अङ्ग सुदृढ़ और सुडौल होते हैं। भारी शिशुओं के शरीर में प्रायः मल की मात्रा अधिक होती है।

निद्रा

स्वस्थ शिशु मीठी नींद सोता है। यदि ऐसा न हो तो इसके बहुत से कारण हो सकते हैं जैसे अधिक मात्रा में दूध पिलाने से उसके मेदे में भार अथवा दर्द होना; उसको कपड़े अधिक माला में पहनाना जिससे उसको बेचैनी और घबराहट महसूस होती है। बहुत गर्मी या सर्दी लगना इत्यादि। अतः निद्रा के अभाव या कमी के कारण को भली भाँति समझकर ही मूल कारण को दूर करने का प्रयत्न करना चाहिये।

निद्रा के विषय में एक याद रखने योग्य बात यह है कि छठे साल तक शिशु को दिन के समय थोड़े समय के लिये अवश्य सुलाना चाहिये। इससे वह रात्री के समय मीठी नींद सोयेगा और माता-पिता या घर के दूसरे लोगों को उसके रात्री के समय जागने के कारण कष्ट नहीं उठाना पड़ेगा।

शिशु के लिये निद्रा का बड़ा महत्व है क्योंकि निद्रावस्था में ही उसके शरीर के अङ्गों का निर्माण होता है। इसलिये उसका खूब सोना ही उसकी स्वास्थ्य के लिये अच्छा है।

शिशु को रात्री के समय दस बजे के बाद दूध पिलाने की आदत नहीं डालनी चाहिये। इससे उसकी निद्रा में बड़ी बाधा पड़ती है।

बहुत से माता-पिता लाड प्यार के कारण बच्चों को गोदी में या पालने में झुलावे की आदत डाल देते हैं। यह अच्छी आदत नहीं है।

बहुत से लोग बच्चों में रबड़ के निपल चबाने की आदत डाल देते हैं। इससे उनके स्वास्थ्य पर बड़ा बुरा प्रभाव पड़ता है। शिशु के इसको चबाते रहने से उनके स्वास का क्रम बिगड़ जाता है।

बड़े होने पर भी उनमें यह आदत जारी रहती है। इसकी पूर्ति के लिये वे तरह तरह की मिठाइयाँ, पान, सुपारी का

प्रयोग करते हैं। इन सब आदतों से उनकी मस्तिष्क पर बुरा प्रभाव पड़ता है।

शिशु के लिये कुछ और व्यायाम

बैठने, खड़ा होने और चलना सीखने के लिये शिशुओं के लिये सीधे साधे व्यायाम परम उपयोगी हैं। इससे उनकी टाँगों, जाँघों और पीठ के पट्टों और छाती की हड्डियों में बल आ जाता है।

व्यायाम नं. १

शिशु की जाँघों को दोनों हाथों में मजबूती और सावधानता से पकड़कर ऊपर की ओर उठायेँ। शिशु का मुँह आगे की ओर रहना चाहिये। ऐसा दो तीन बार करें। इनसे उसकी टाँगों में मजबूती आती है।

ऐसी अवस्था में उसकी गदन पीछे की ओर झुकी रहे।

व्यायाम नं. २

ऊपर का व्यायाम शिशु के मुँह को अपने मुँह की ओर करके करें।

व्यायाम नं. ३

शिशु के हाथों में अपनी अंगुलियाँ थमाकर और उसके मजबूती से पकड़ लेने पर शिशु को थोड़ा सा ऊपर की ओर उठायेँ। ऐसा दो तीन बार करें।

यह व्यायाम सावधानता पूर्वक कराना चाहिये और उसको तभी ऊपर उठाना चाहिये जब यह पूर्ण विश्वास हो जाये कि उसने आपकी अंगुलियों को मज़बूती से पकड़ लिया है। इससे उसके कमर के पट्टों और छाती की आगे की हड्डियों का अच्छा व्यायाम हो जाता है।

बैठना, खड़े होना और चलना

बैठने से पहले शिशु पेट के बल रेङ्गना सीखता है। जब वह शिशु किसी वस्तु को देखता है तो उसको उठाने की कोशिश करता है। यदि शिशु किसी वस्तु को उठाने के लिये आगे बढ़ने की कोशिश करता है तो प्रायः माता पिता या परिवार के दूसरे लोग उसे स्वयं उठाकर दे देते हैं। ऐसा करना शिशु के मानसिक स्वास्थ्य के लिये बड़ा हानिकारक है। ऐसा करने की अपेक्षा उन्हें चाहिये कि वे उसको उठाने के लिये शिशु को प्रोत्साहित करें। इससे शिशु को बड़ी प्रसन्नता और सन्तोष होता है। इससे उसकी मस्तिष्क शक्ति में वृद्धि के साथ साथ उसके शरीर के अङ्गों का व्यायाम हो जाता है।

कुछ समय पश्चात् बच्चा बैठना सीख जाता है। इसके लिये उसे किसी तकिये तथा दूसरे सहारे के साथ बिठाना चाहिये और आहिस्ता आहिस्ता इस सहारे को हटा देना चाहिये। शिशु का मेरुदण्ड बहुत नर्म होता है। अतः जब तक उसमें काफी शक्ति न आ जाये और शिशु उठने की कोशिश

न करने लगे तब तक उसको बिठाने का प्रयत्न नहीं करना चाहिये ।

जब शिशु बैठना सीख जाता है तो वह खड़े होने की कोशिश करता है । शुरू शुरू में उसे किसी वस्तु जैसे नीची चारपाई अथवा स्टूल के सहारे थोड़े थोड़े समय के लिये खड़ा करना चाहिये । इसके पश्चात् इसकी अवधि को बढ़ाकर उस सहारे को हटाना चाहिये । इसके लिये भी उसको प्रोत्साहित करना परमावश्यक है न कि उसको सहारे का अभ्यस्त बनाना ।

पिछले कुछ लेखों में हमने बताया था कि माता-पिता के रहन-सहन, आहार और आचार-विचार का सन्तान के स्वास्थ्य पर कितना गहरा प्रभाव पड़ता है और वे इनमें सुधार करके किस प्रकार स्वस्थ सन्तान की उत्पत्ति कर सकते हैं । किस प्रकार इनके दोषपूर्ण होने से शिशु के निर्माण की नींव ही कमजोर हो सकती है जिसका बाद में सुधार होना असम्भव जैसा है । इस लेख में हम कुछ ऐसी बातों की चर्चा करेंगे विगडने पर शारीरिक स्वास्थ्य भी विगड जाता है ।

शिशु का कोमल हृदय

शिशु का हृदय अति कोमल तथा सूक्ष्मग्राही होता है । यद्यपि शिशु की स्वतन्त्ररूप से सोचने की निजी शक्ति बहुत कम होती है किन्तु जो कुछ भी वह अपने आस-पास के वातावरण में देखता है उसका उसके मन पर बड़ा गहरा प्रभाव पड़ता है ।

उसके आस-पास के व्यक्ति जो कुछ भी बोलते अथवा करते हैं उसको वह ध्यानपूर्वक देखता है और उसका अनुकरण करता है। शिशु में अनुकरण करने की वृत्ति स्वाभाविक है। यदि उसके माता-पिता, भाई-बहिन, सम्बन्धी अथवा अन्य व्यक्ति कोई हेय कार्य करते हैं या अपशब्द बोलते हैं तो वह उनको शीघ्र ही सीख लेता है। अतः यह परमावश्यक है कि शिशु को अवोध समझकर उसके सामने कोई ऐसी बात न की जाय जिससे उसके मन पर कुप्रभाव पड़े।

अनुचित लाड-प्यार

बहुत से व्यक्ति अपने सब बच्चों के साथ एक सा व्यवहार नहीं करते। कुछ बच्चों को तो वे लाड-प्यार से सिर पर चढ़ा लेते हैं और उनके गलती करने पर भी 'खुश' होते हैं और कुछ को उपेक्षा की दृष्टि से देखते हैं। ऐसे व्यवहार से उपेक्षित बालक एक ओर से माता-पिता से नफ़रत करने लग जाते हैं और दूसरी ओर अपने भाई-बहिनों से द्वेष करने लगते हैं। इस प्रकार से दूषित भाव उनके मन में शनैः शनैः पनपते रहते हैं और वे उनको डर के कारण दूसरों पर प्रकट नहीं करते। ऐसे बालक ही बड़े होकर माता-पिता की आज्ञाओं की अवहेलना करते हैं और उनका कुछ भी आदर-मान नहीं करते। माता-पिता के ऐसे व्यवहार के कारण ही वे दूसरे भाई-बहिनों से भी द्वेष-भाव रखते हैं।

जिन बच्चों से माता-पिता बहुत अधिक प्यार करते हैं वे भी उन्नति नहीं कर सकते, क्योंकि वे प्रत्येक छोटी बात के लिये माता-पिता का ही मुँह ताकते हैं। उनका स्वभाव ही दूसरों पर निर्भर रहने का हो जाता है।

माता-पिता के लिये उचित यही है कि वे सब बच्चों से एक जैसा व्यवहार करें और कोई ऐसी बात न करें जिससे कोई बच्चा यह समझे कि उसके साथ अन्याय किया गया है अथवा उसकी उपेक्षा की गई है।

बहुत से बालक बचपन से ही चतुर और मेधावि होते हैं। वे हर बात को बड़ी आसानी से समझ लेते हैं, यहाँ तक कि सङ्गीत आदि कलाएँ भी सीख जाते हैं। उनके माता-पिता उनके सामने ही उनके गुणों का अपने मित्रों तथा सम्बन्धियों से बखान करते हैं। इसका उन पर बहुत बुरा प्रभाव पड़ता है। इससे उनमें अभिमान पैदा हो जाता है और वे अपने आपको ही श्रेष्ठ समझने लगते हैं और दूसरों को हेय मानने लगते हैं। इस प्रकार के भाव उन्नति के रास्ते में बाधक बनते हैं। ऐसे भावों के अपनाने से उनके भाई-बहिन भी उनसे द्वेष करने लगते हैं। सन्तान के हृदय में ऐसे भावों को पनपने देना सर्वथा अवाञ्छनीय है। ऐसे बालक छोटी-सी छोटी बातों के लिये माता-पिता का ही सहारा ढूँढते हैं और उनमें स्वतन्त्र रूप से सोचने का गुण लुप्त हो जाता है। अभिमान के कारण वे

दूसरे के सद्गुणों को समझ भी नहीं सकते और न ही उनसे कुछ सीख सकते हैं। अतः माता-पिता को चाहिए कि सन्तान से समानता का वर्ताव करें और यदि उनमें कोई विशेष गुण देखें तो उनके सामने उनकी प्रशंसा न करें बल्कि उनको और अधिक उन्नति करने के लिये प्रोत्साहित करें।

गलती का सुधार

यदि बालक कोई गलती करें तो उनको प्रेमपूर्वक उनकी गलती का भान करा देना चाहिये। डराने या मारने-पीटने से कोई विशेष लाभ नहीं हो सकता।

बालक की भावनाओं का आदर

माता-पिता को बालकों की भावनाओं का भी उचित रूप से आदर करना चाहिये। उनके सराहनीय कार्यों के लिये उनकी ठीक ढङ्ग से बड़ाई करनी चाहिये और निन्दनीय कार्यों से उनको रोकना चाहिये। यदि उनके प्रत्येक कार्य को निन्दा की दृष्टि से ही देखा जायेगा या उनके सराहनीय कार्य की उपेक्षा करके उनके व्यवहार में दोषों का ही देखा जायेगा तो इससे उनमें निराशा, हीनभावना, भय इत्यादि जैसे अवगुण उत्पन्न हो सकते हैं। वे डर के मारे अपने भावों को दबाते ही रहेंगे। इन सब बातों का उनके चरित्र पर बड़ा बुरा प्रभाव पड़ सकता है। ऐसे बालक बड़े होकर डरपोक, निरुत्साही और लापरवाह हो जाते हैं।

स्वतन्त्ररूप से सोचने के गुण का विकास

बचपन से ही बालक को स्वतन्त्रतापूर्वक सोचने तथा कार्य करने का अवसर देना चाहिये। इन गुणों की नींव बचपन में ही पड़ती है। बहुत-से माता-पिता बच्चों को न तो स्वतन्त्ररूप से खेलने और न ही सोचने देते हैं। जैसे, यदि कोई शिशु किसी खिलौने को कौतूहलवश थोड़ा भागकर उठाना चाहता है तो उसके माता-पिता उसको स्वयं उठाकर दे देते हैं। उनको भय रहता है कि कहीं बच्चे का चोट न लग जाये। इसी कारण वे उनको गोदी में उठाये या बिस्तर पर लिटाये या बिठाये रखते हैं। इससे न तो बालक के शरीर की वृद्धि ठीक ढङ्ग से होती है और न ही उसके मस्तिष्क का विकास होता है। ऐसे बालक सदा ही दूसरों पर निर्भर रहते हैं और उनमें स्वतन्त्ररूप से सोचने और कार्य करने के गुणों का विकास नहीं होता। अतः यथासम्भव बालक को स्वतन्त्रतापूर्वक खेलने और सोचने का अवसर देते रहना चाहिये।

सन्तान के लिये स्नेह

माता-पिता के स्नेह का शिशु के विकास के लिये वही महत्व है जो ओस के बिंदुओं का घास के लिये। जैसे सूर्य किरणें पड़ते ही कमल का फूल खिल उठता है उसी प्रकार शिशु का हृदय भी माँ-बाप के स्नेह को पाकर खुशी से खिल जाता है। जो बालक इस स्नेह से वञ्चित रहते हैं उनका मानसिक

और शारीरिक विकास भरसक प्रयत्न करने पर भी सुचारु ढङ्ग से नहीं हो पाता। मनोवैज्ञानिकों का मत है कि बड़ी आयु में अपराधी प्रायः ऐसे व्यक्ति ही होते हैं जिनको बचपन में माता-पिता का प्यार नहीं मिला होता।

माता-पिता का अपनी सन्तान के प्रति स्नेह होना स्वाभाविक है। जितना स्नेह माता-पिता अपनी सन्तान से करते हैं उससे कई गुना प्यार सन्तान अपने माता-पिता से करती है। दोनों एक दूसरे के स्नेह को पाकर संसार के बड़े से बड़े दुःख को भी भूल जाते हैं।

जैसे ऊपर कहा गया है थोड़ी सी गलती से भी शिशु के कोमल हृदय को आघात पहुँच सकता है, जिसका परिणाम उसक शारीरिक और मानसिक स्वास्थ्य के लिये भयानक हो सकता है। शिशु के हृदय में कोई भी ऐसा भाव उत्पन्न नहीं होने देना चाहिये जिससे उसको ऐसा लगे कि उसके माता-पिता उससे कम स्नेह करते हैं।

माता-पिता और सन्तान का सम्बन्ध हृदय की वस्तु है। यह दिखावे की चीज़ नहीं है। आजकल का जीवन उलझनों से भरपूर है जिसमें दिखावे को अधिक महत्व दिया जाता है और आन्तरिक भावों की उपेक्षा की जाती है। आर्थिक समस्या आज के मानव की एक प्रधान समस्या है। बहुत से माता-

पिता धनोपार्जन में ही लगे रहते हैं और अपनी सन्तान के पालन-पोषण की ओर पर्याप्त ध्यान नहीं देते। वे अपने बच्चों को नौकरों या दूसरे सम्यन्धियों के भरोसे छोड़ देते हैं। माता-पिता के स्नेह से वञ्चित रहने के कारण बच्चों को उनसे अधिक लगाव ही नहीं रहता और न ही ऐसे बच्चे अपने माता-पिता को सम्यक् आदर की दृष्टि से देखते हैं। जब वे दूसरे बच्चों को जिनको अपने माता-पिता का स्नेह उपलब्ध है देखते हैं तो उनके हृदय को आघात पहुँचता है। जो थोड़ा-बहुत समय भी ऐसे बालकों को अपने माता-पिता के साथ बिताने को मिलता है उसमें भी उनके माता-पिता उनको डाँटते डपटते रहते हैं। इन सब बातों से बालक का अपने माता-पिता के प्रति स्नेह और आदर घट जाते हैं। स्नेह बालक के लिये उतना ही ज़रूरी है जितना कि आहार।

किसी भी अवस्था में बच्चे के हृदय में यह भाव उत्पन्न नहीं होने देना चाहिये कि माता-पिता उसको नहीं चाहते। या उसको दूसरे बच्चों की अपेक्षा कम प्यार करते हैं। बहुत बार माता-पिता को पुत्र होने की आशा होती है और यही उनकी इच्छा भी होती है। किन्तु उनकी आशा के विपरीत पुत्री का जन्म होता है। अपनी निराशा को किसी भी तरह शिशु पर प्रकट नहीं होने देना चाहिये, अन्यथा उसके मन में यह बात जम जायगी कि परिवार में उसका कोई स्थान नहीं।

ऐसी भावना का उसके मानसिक तथा शारीरिक स्वास्थ्य पर बड़ा बुरा प्रभाव पड़ता है ।

बहुत-से बालकों के मन पर अपने छोटे भाई-बहिनों के जन्म के समय बड़ा बुरा प्रभाव पड़ता है । छोटे बच्चों के प्रति स्वाभाविक रूप से माता-पिता अधिक स्नेह दर्शाते हैं । इससे बड़े बच्चों के हृदय में ईर्ष्या का भाव उत्पन्न हो जाता है । वे समझने लगते हैं कि नवजात शिशु ने उनके माता-पिता का स्नेह उनसे छीन लिया है ।

बच्चे के हृदय में ऐसी भावना की उत्पत्ति को रोकने के लिये माता-पिता को चाहिये कि नवजात शिशु के जन्म से पहिले ही दूसरे बच्चों के मन में उसके प्रति भ्रातृत्व का भाव उत्पन्न करें । उनको बतायें कि एक छोटा-सा बच्चा परिवार में आने-वाला है जिसको देखकर उनको बहुत आनन्द होगा और जिसको वे बहुत प्यार करेंगे । इस प्रकार की बातों से दूसरे बच्चों में वैमनस्य का भाव उत्पन्न नहीं होने पायेगा बल्कि वे नवजात शिशु के आगमन की उत्सुकता से प्रतीक्षा करेंगे ।

यदि दूसरे बच्चों में यह भाव उत्पन्न हो जाये कि नवजात शिशु ने उनका प्यार छीन लिया है तो वे स्वयं को 'फालतू' जैसा समझने लगते हैं । इस भावना का स्वास्थ्य पर बहुत बुरा प्रभाव पड़ सकता है । इस सम्बन्ध में यहाँ एक सच्ची घटना का वर्णन उपयुक्त होगा । एक बालक के शरीर का

मोटापा इतना बढ़ गया कि उसको अपना जीवन ही भारस्वरूप लगने लगा था। माता-पिता भी उस बच्चे को बहुत से डाक्टरों को दिखा चुके थे किन्तु किसी को उसके रोग के कारण का पता नहीं चला था। तब उसको प्राकृतिक चिकित्सा के एक विशेषज्ञ को दिखाया गया जो मनोविज्ञान को भी भली-भाँति समझते थे। उन्होंने उस बालक से घुल-मिलकर बातचीत की। इससे उनको पता चला कि वह बच्चा मीठे पदार्थ बहुत पसन्द करता है। और अधिक पूछे जाने पर बालक ने बताया कि वह अपने जीवन को मिठास-शून्य अनुभव करता है क्योंकि उसके हृदय में यह भाव जम गया है कि उसके माता-पिता उसकी छोटी बहिन को ही प्यार करते हैं। इस मिठास की कभी का पूरा करने के लिये ही वह मिठाइयों का सेवन करता है। अपने मन का यह गुप्त भाव उसने पहली बार ही प्रकट किया था। जब उसको समझा बुझाकर उसके मन से इस गलत धारणा को निकाल दिया तो थोड़े से समय में ही उसकी मिठाई खाने की आदत छूट गई और उसका मोटापा क्रमशः दूर होता गया। तात्पर्य यह है कि साधारण सी गलत धारणा का भी स्वास्थ्य पर बहुत बुरा प्रभाव पड़ सकता है।

किन्तु स्नेह का यह अर्थ नहीं कि माता-पिता बालकों की गलतियों की ओर ध्यान ही न दें। प्रत्येक बात सीमा के भीतर ही भली लगती है। इसलिए बालकों की त्रुटियों की ओर भी विशेष ध्यान देना परमावश्यक है। किन्तु उनके निवारण के

लिये बल का प्रयोग करने की अपेक्षा प्यार से ही काम लेना अधिक उचित है और इसी का फल स्थायी हो सकता है ।

भय

बचपन में शिशु को सुलाने के लिये अथवा अपनी बात मनवाने के लिये बहुत-सी माताएँ उसको भयानक जानवरों का डर दिखाती हैं अथवा भूतों इत्यादि का बेसिर पैर की कहानियाँ सुनाती हैं । इनसे शिशु के हृदय में डर घरकर जाता है और उसके विकास में बड़ी बाधा पड़ती है । बचपन में शिशु के मन पर पड़े हुए ये संस्कार जीवन पर्यन्त बने रहते हैं । लेखक ऐसे बहुत से व्यक्तियों से परिचित है जिनको युवावस्था प्राप्त होने पर और माँ-बाप बन जाने पर भी अन्धेरे में डर लगता था । सम्भवतः इसका कारण उनके बचपन के संस्कार ही रहे होंगे ।

एक दूसरा ढङ्ग जिससे बच्चों के हृदय में डर उत्पन्न किया जाता है शारीरिक दण्ड है । आधुनिक मनोवैज्ञानिकों का मत है कि ऐसे दण्ड के भय से शिशु के शारीरिक और स्वास्थ्य पर बड़ा बुरा प्रभाव पड़ता है और यह सर्वथा अवाञ्छनीय है । कुछ ही माता-पिता बच्चों को इतना डाँटते-डपटते हैं कि बच्चे उनकी उपस्थिति में काँपने लगते हैं और उनसे दूर भागने का प्रयत्न करते हैं ।

ऐसे वातावरण में पले बच्चे बड़े होकर कायर व्यक्ति ही बनते हैं । उनको छोटी छोटी बात से डर लगता है और उनका

मानसिक सन्तुलन बिगड़ जाता है। वे कुछ निश्चय नहीं कर पाते। वे अपने को तुच्छ समझने लगते हैं। उनमें कठिनाइयों का सामना करने का साहस ही नहीं होता।

ऐसे बालक शिक्षा में भी पिछड़े रहते हैं क्योंकि उनको प्रत्येक बात पूछने में डर लगता है। अतः उनके संशयों का समाधान ही नहीं होता और इस प्रकार उनकी शिक्षा अधूरी रहती है।

भय का शारीरिक और मानसिक स्वास्थ्य पर बड़ा बुरा प्रभाव पड़ता है। भय की अवस्था में शरीर की ग्रन्थियों से निकलनेवाले पाचक तथा दूसरे रस जिनका स्वास्थ्य से गहरा सम्बन्ध है सूख जाते हैं और शरीर का मल पूरी तरह से बाहर नहीं निकलता। फलस्वरूप रक्त में विषैले तत्व जमा होने लगते हैं। डरपोक व्यक्ति सदा अपने भावों को दबाए रहता है और उसकी नाडियों में तनाव बना रहता है। इस प्रकार भय स्वास्थ्य का शत्रु है।

शिशु का भार और स्वास्थ्य

सब माता-पिता अपनी सन्तान को स्वस्थ देखना चाहते हैं। किन्तु स्वास्थ्य के विषय में बहुत-सी मिथ्या धारणायें हैं। बहुत-से शिशु जन्म से बहुत भारी होते हैं यहाँ तक कि उनका वजन नौ-नौ और दस-दस पाउण्ड तक होता है। माता-पिता और अन्य व्यक्ति

उनके स्थूलाकार और वजन को देखकर यह समझते हैं कि उनका स्वास्थ्य उच्च कोटि का है। परन्तु यह स्थूलाकार प्रायः स्वास्थ्य का लक्षण न होकर अस्वास्थ्य का ही चिन्ह होता है। ऐसे शिशुओं के शरीर में चर्बी और जल की मात्रा अधिक होती है। वे सुस्त रहते हैं और बड़े होने पर भी उनमें शारीरिक और मानसिक बुस्ती का अभाव ही रहता है।

ज्यों ज्यों शिशु की आयु बढ़ती है उसके भार में भी वृद्धि होना स्वाभाविक है। किन्तु यह वजन शनैः शनैः ही बढ़ना चाहिये क्योंकि मानव दीर्घायु प्राणी है। उसके शरीर की वृद्धि पशुओं की तरह तेज गति से नहीं होनी चाहिये। यदि वजन में और आकार में तेज गति से वृद्धि होगी तो ये रोग ही के लक्षण हैं न कि स्वास्थ्य के।

साधारणावस्था में शिशु का भार जन्म के समय पाँच, साढ़े पाँच पाउण्ड होना उचित है। लगभग नौ मास में यह बढ़कर दुगुना हो जाता है। इससे अधिक वजन प्रायः रोगावस्था का द्योतक है।

शिशु का शरीर सुडौल और सुन्दर होना स्वाभाविक है। उसके अंगों का निर्माण और विकास भी उचित अनुपात में होना चाहिये। ऐसे बच्चे ही स्वस्थ माने जा सकते हैं। वास्तव में बच्चे की ऊँचाई भी उसकी अवस्था के अनुरूप होती है। उसकी वृद्धि भी शनैः शनैः होती है।

शरीरिक और मानसिक विकास

आयु के बढ़ने के साथ साथ शिशु अपने आसपास की वस्तुओं और व्यक्तियों को पहचानने लगता है। उनको पहचान कर वह अपने आपको सुरक्षित अनुभव करता है। उनको देखकर वह मुस्कराता और हँसता है। दूसरे अजनबी व्यक्ति को देखकर वह डरने लगता है और नये वातावरण में भी उसको भय लगता है। इससे वह रोता है।

फिर वह कुछ कुछ बोलने भी लगता है और अपने आसपास के व्यक्तियों की आवाज़ को सुनकर प्रसन्न होता है। कुछ और बड़ा होने पर वह वस्तुओं को पकड़ने का प्रयत्न भी करता है तथा बैठना सीख जाता है। ऐसा प्रायः चार से छः मास की अवस्था में होता है। फिर वह घुटनों के बल चलने लगता है। आठ मास से एक साल की अवस्था में वह सीधा खड़ा होने लग जाता है। यह लक्षण स्वस्थ बालक के शारीरिक और मानसिक विकास के हैं।

शिशु के विकास में रुकावटें

जब तक शिशु के दाँत नहीं निकल आते तब तक वह अपने आहार के लिये माता के दूध पर निर्भर रहता है। जैसे पहले कह आए हैं माता का दूध ही शिशु के लिये श्रेष्ठ आहार है। उसको दिन में तीन चार बार से अधिक दूध नहीं देना चाहिये और न ही उसकी मात्रा ही बहुत अधिक होनी चाहिये। अधिक बार दूध देने से

उसके विकास में बाधा पड़ सकती है। इससे उसको कब्ज़, दस्त, कै इत्यादि रोग हो सकते हैं।

शिशु को माता का दूध तब तक पिलाना चाहिये जब तक उसके सारे दाँत न निकल आयें। बहुत-सी माताएँ थोड़ी-सी अस्वस्थ होने पर ही या मासिक धर्म आरंभ होने पर शिशु को दूध पिलाना बन्द कर देती हैं। यह अनुचित है। इससे शिशु के विकास में बाधा पड़ सकती है।

बहुत-सी माताएँ समझती हैं कि अधिक समय तक दूध पिलाने से उनके अपने और शिशु के स्वास्थ्य पर बुरा प्रभाव पड़ सकता है। कुछ की यह धारणा है कि ऐसा करने से उनकी सुन्दरता नष्ट हो जायगी। किन्तु ये सब विचार निराधार हैं। इसके विपरीत शिशु को अधिक काल तक दूध पिलाने से तो माता के स्वास्थ्य में सुधार ही होता है। उसकी ममता शिशु के लिये बढ़ जाती है।

प्रसव में स्त्री के गुह्य अङ्गों का आकार बहुत बढ़ जाता है। शिशु को अधिक समय तक दूध पिलाने से इनको साधारण आकार में बड़ी सहायता मिलती है। अतः यह समझना गलत है कि अधिक समय तक दूध पिलाने से माता का स्वास्थ्य बिगड़ जाता है।

बहुत-सी माताओं के शरीर में इतना दूध नहीं होता जो शिशु के लिये काफी हो और जिससे उसका पालन-पोषण भली प्रकार से हो सके। दूध को कमी का मुख्य कारण माता का दोषपूर्ण आहार,

इसका गलत ढङ्ग से सेवन, उत्तेजक पदार्थों जैसे चाय इत्यादि का प्रयोग, मन का सदा उत्तेजित रहना, सूर्य और खुली ताज़ी हवा की कमी इत्यादि ही होते हैं। इससे वे न तो मीठी नींद सो सकती हैं और न ही पूर्णरूप से आराम कर सकती हैं। इन स्वास्थ्यविरोधी आदतों में सुधार, उचित आहार का सेवन, और मन को शांत करके ही वे अपने शिशु के लिये उचित मात्रा में और श्रेष्ठ गुणयुक्त दूध उत्पन्न कर सकती हैं।

इसके साथ साथ उनको घास का कच्चा रस थोड़ी मात्रा में कुछ समय तक पिलाने से दूध की मात्रा में वृद्धि और उसके गुण में सुधार किया जा सकता है।

यह धारणा भी गलत है कि स्तनों के आकार के छोटा होने से शिशु के लिये उचित मात्रा में दूध नहीं बनता। स्तनों के आकार और दूध की मात्रा का कोई विशेष संबंध नहीं। यदि माता का स्वास्थ्य ठीक होगा तो ऐसे होने पर भी काफ़ी दूध उत्पन्न हो सकता है।

शिशु और माता के कुछ रोग

दोषयुक्त होंठ — कुछ शिशु होंठों में दोष होने के कारण माता का दूध नहीं पी सकते। इसी प्रकार जिन शिशुओं का जन्म समय से पहले हो जाता है वे बहुत दुर्बल होते हैं और उनमें माता के स्तनों से दूध खींचने की काफ़ी शक्ति नहीं होती। ऐसा होने पर लोग प्रायः ब्रैस्ट-पम्प द्वारा माता के स्तनों से शिशु के लिये दूध

निकालने का प्रयत्न करते हैं। यह अवाञ्छनीय है। इससे उनमें ज़ख्म हो जाने का भय रहता है और पम्प के लगातार प्रयोग से छाती के पट्टों की शक्ति क्षीण हो जाती है।

इसी प्रकार दूध निकालने के लिये इनको अधिक ज़ोर से दबाना या इनकी मालिश करना भी हानिकारक है।

ऐसी अवस्था में यही उचित है कि दूध आ जाने पर स्तनों को हाथ की अंगुलियों से आहिस्ता आहिस्ता दबाकर दूध निकाला जाये। दबाते समय हाथ के अंगूठे को स्तन के ऊपर की ओर रखना चाहिये और शेष अंगुलियों के इसके नीचे। अंगूठा और उसके पास की अंगुली स्तन के चारों ओर के काले वृत्ताकार निशान के बाहर रहनी चाहिये। फिर इनको घुमाकर वृत्ताकार निशान के ऊपर से दबता के साथ दबाकर दूध निकालने के स्थान की ओर तक लाना चाहिये परन्तु यह दबाव अत्यधिक नहीं होना चाहिये। अंगूठे और अंगुलियों की इस क्रिया से दूध निकल आयेगा।

फटे स्तनाग्र—बहुत बार माता के स्तनों के अग्रभाग फट जाते हैं। प्रायः इसका कारण गन्दगी होता है। माताएँ शिशु को दूध पिलाने के पश्चात् स्तनों को न तो धोती हैं और न ही इनको सुखाती हैं। दूध पिलाने के पश्चात् भी स्तन बहुत समय तक शिशु के मुँह में रहते हैं या दूध पिलाते पिलाते माता और बालक दोनों सो जाते हैं। कभी कभी दूध माता के स्तनों से टपकता रहता है और कपड़ों में लगता रहता है। इन सब कारणों से स्तनाग्र फट जाते हैं।

ऊपर लिखी सब बातों के त्याग से ही इनका स्वास्थ्य ठीक रह सकता है। स्तनाग्रों में उक्त दोष उत्पन्न हो जाने पर उन्हें सूर्य-स्नान कराना चाहिये और उन पर थोड़ी देर के लिये मिट्टी की पट्टी बाँध देनी चाहिये। ऐसा करने से उनको बहुत जल्दी आराम हो जायेगा। इस दोष के होने पर भी शिशु को दूध पिलाना बन्द नहीं करना चाहिये।

स्तनों से दूध टपकना—बहुत बार माता के स्तनों से दूध टपकता रहता है। इसका कारण उनमें दूध की अधिक मात्रा नहीं होती बल्कि उनके स्वास्थ्य में दोष होता है। इसके लिये निम्न-लिखित सावधानी बर्तनी चाहिये :—

- (१) छाती के ऊपर भारी और अधिक मोटा कपड़ा नहीं पहनना चाहिये।
- (२) स्तनों को गीले कपड़े से आहिस्ता आहिस्ता साफ़ करना चाहिये।
- (३) स्तनों को दिन में दो तीन बार गर्म और ठण्डे जल से धोकर सुखा लेना चाहिये।

चपटे अथवा उल्टे हुये स्तनाग्र—स्तनाग्र में इन दोषों के होने से शिशु के लिये उन्हें चूसना कठिन अथवा असंभव हो जाता है। ऐसी स्थिति में हाथ की अंगुलियों पर थोड़ा तेल लगाकर स्तनाग्र को आहिस्ता आहिस्ता दवाना चाहिये। फिर उनमें दूध आ जाने पर उनको शिशु के मुँह में देना चाहिये। इस प्रकार दिन में दो तीन बार करने से प्रायः थोड़े समय में ही इनका आकार साधारण हो जाता है। (क्रमशः)

विचारशीलों के लिए विचारणीय बातें

समस्त रोगों की चिकित्सा के लिये अत्यावश्यक है कि शरीर के साधारण कार्य की पुनर्व्यवस्था की जाय और रोगी का सम्पूर्ण जीवन प्राकृतिक और सहज ज्ञान के अनुकूल व्यवस्थित हो । उसकी दूषित आदतें अर्थात् रोगोत्पादक आदतें—चाहे वे स्वयं प्राप्त की गई हों या अपने पूर्वजों द्वारा मिली हों—उन सुन्दर आदतों में बदल जायं जिनसे स्वास्थ्य को प्रोत्साहन मिलता है । यदि स्वास्थ्य नष्ट हो चुका हो तो उसका पुनर्निर्माण करें । इस प्रकार व्यावहारिक रूप से रोगों को प्राकृतिक चिकित्सा का अर्थ होगा रहन-सहन की स्वास्थ्यवर्धक आदतों का अपनाना ।

—डॉ. वर्नेहर्ड डेटमार, एं. डी. पी. एच. डी.

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पाचन क्रिया पर थकान के हानिकारक प्रभाव को मानव अनन्तकाल से समझता है । कोई भी घुडसवार लम्बी यात्रा के पश्चात् अपने घोड़े को एक घण्टे का आराम देने से पूर्व उसे पानी पिलाने अथवा भोजन देने की बात नहीं सोचेगा । किन्तु मानव अपने प्रति ऐसा अच्छा व्यवहार नहीं करता । वह शारीरिक अथवा मानसिक थकावट होने पर भोजन न करने के साधारण नियम का पालन नहीं करता । इस प्रकार वह स्वस्थ पाचन के प्रथम नियम की भी अवहेलना करता है ।

—बोरिस सौकोलोऊ, एम. डी.

अपनी सहायता आप करने की भावना व्यक्ति की वास्तविक
उन्नति की कुंजी है ।

—सैमुअल स्माइल्सी

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प्रातः जल्दी जागनेवाले को दो प्रकार का लाभ होता है ।
वह न केवल जीवन के उतने ही वर्षों में अधिक “जीवन” भर
सकता है, अपितु उसके जीवन के वर्ष भी अधिक हो जाते हैं ।
दूसरे शब्दों में, उसे जीवन में अधिक रस तो मिलती ही है,
साथ ही वह अपेक्षाकृत दीर्घ समय तक उस रसपूर्ण जीवन का
उपभोग कर सकता है

—कोल्टन

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कार्यों में लगे रहते हैं । जीवन में आनेवाले उतार-चढ़ाव उन्हें
स्वाभाविक प्रतीत होते हैं । सुख-दुःख में वे समान रहते हैं ।
वे सदा इस विश्वास को लेकर आगे बढ़ते हैं कि अन्त में सब
कुछ ठीक ही होगा । और ऐसा प्रायः होता भी है ।

—एडना स्मिथ

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टीके की प्रथा स्वास्थ्य विज्ञान के बिल्कुल प्रतिकूल है और
यह उन भूलों में से है जो अपने दुष्परिणामों के कारण महानतम
अपराधों से बढ़कर है ।

—अल्फ्रेड आर. वालस

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